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**LETTER**

TO THE

**Catholicks**

OF

**England, Ireland, Scotland,**

And all other

**DOMINIONS**

UNDER

**HIS GRACIOUS MAJESTY**

**Charles II.**

WRITTEN

By Father *Peter Walsh*, of the Order of St. Francis,  
Professor of Divinity.



*Milior est manifesta correctio, quam amor absconditus, Prov. 27.9.*

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356:03

W. D. L. N. W.

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T.H E  
Stationer  
T O T H E  
R E A D E R.

**T**H E following Letter was intended and printed for a Dedicatory Address of a large Book. And it is so strange to see a Dedication appear alone, without the Book to which it belongs, that I think my self obliged to acquaint you with the Reason. While the Book staid in the Printers hands for its final Complement, some few Copies of this Address crept abroad, I know not how, by themselves. Many who have either seen, or heard of it, became desirous of them, and demanded them of me with great importunity. I could not gratifie their earnestness with the Copies I had already printed, for disfurnishing the Book; but finding they continued to press me, I resolved to Re-print this Address, and let it come out by it self. I will hope for my own sake People will not be less eager for Copies now they may be had, than they were before when they could not. Vale.





A LETTER  
TO THE  
CATHOLICKS  
OF  
England, Ireland, Scotland, &c.

My Lords, Fathers, and Gentlemen,



OW customary soever amongst Writers, both Ancient and Modern, Sacred and Profane, the Dedication of Books hath been, as well sometimes onely to desire Patronage, as at other times gratefully to acknowledge Benefits; yet I do ingenuously confess, it was not this, nor that end, nor indeed any private regard whatsoever, made me (after some debate with my self) resolve at last upon a *Dedicatory Address* to the most Illustrious Name of *British and Irish Catholicks*; that Name of Names, and most glorious of Titles, so peculiarly challeng'd, and zealously contended for by you, as the proper inheritance of those in this famous Empire of *Great Britain*, that continue in Ecclesiastical Communion with the *Catholick Bishop of old Rome*.

## A Letter to the Catholicks

What induced me to this Dedication, or rather what required it as a duty of me, was your undeniable concern, above others, in the Subject, or Matters treated in this Book, and indeed whole design of it; even that very publick and great concern of yours appearing all along to be so proper, so intrinick, nay, so essential to the Book it self; and (if I may speak freely) that very concern of yours the most universal and most considerable of any can be thought of at present by you.

To evidence your being every one so concern'd, I think there needs no more, than to consider what the said Subject is.

It is 1. in general, the old and fatal Controversie, of late again much more unreasonably and vehemently, if not more unhappily too, than at any time before renewed amongst His Majesties Roman-Catholick Subjects, especially those of Ecclesiastical Function, about the nature, measures, and obligation of Allegiance due to His Majesty from them in their Temporal things only.

And 2. in particular, it is for one moiety or principal part thereof, the *Loyal Formulary* of remonstrating, promising, and protesting indispenfable Faith and Obedience to our Gracious King *CHARLES II.* in all Civil and Temporal things whatsoever, according to the Laws of the Land, or of His Kingdoms respectively. Which *Formulary* was first conceived and agreed upon in the Reign of His Majesties  
Father

Father of 'glorious Memory, about Five and thirty years since, by the *Roman-Catholicks* of *England*, or at least some leading persons of them; but more lately (*viz.* after His present Majesties Happy Restauration) and more effectually too was espoused by considerable numbers of those of *Ireland*, for many evident Reasons. The chief Reason was, the rather by that means to induce his Sacred Majesty to command the ceasing of a rigorous prosecution, which was then \* actually on foot in that Kingdom, \* 1661. under the Triumvirat of Sir *Maurice Eustace* Lord Chancellor, and the Earls of *Orrory* and *Mountrath*, against all *Roman-Catholicks* universally, without distinction or exception of any.

After much both private and publick debate about this *Formulary* in the years 1661, and 1662, it not only was subscribed at several times and places by the proper hands of Threescore and ten of their Clergy (whereof a Bishop was one) and an Hundred sixty four of their chiefeft Lay-Nobility, Gentry and Proprietors (whereof One and twenty were Peers, *viz.* Seven Earls, Nine Viscounts, and Five Barons) but (immediately after the first Subscription at *London*, anno 1661.) was solemnly presented to, and Graciously accepted by His Majesty. And I suppose they that had any dislike of it in those dayes, were well enough pleased with their shares of the success; which was His Majesties effectual countermanding the winds and tempest of persecution throughout

## A Letter to the Catholicks

*Ireland*, and His Gracious smiling on the distressed *Catholicks*, both People and Clergy, of that Island.

This honest *Formulary* ( now commonly called the *Irish Remonstrance* ) so necessarily and piously espoused thus by so many good Patriot-Subscribers, as a conscientious, Christian, full, and satisfactory profession of the duty which by all Laws, Divine and Humane, they ( as well as all other Subjects ) owe His Majesty against all pretences of the Pope to the contrary, was even for that very cause ( i.e. for being so Christianly honest and sincerely Loyal ) soon after traduced and impugned by sundry Ecclesiasticks of the *Roman* Communion, and chiefly by many of those *Irish* who had received moit benefit by it.

These good men were not content by their reproaches and calumnies to make it odious at home, but also dealt so by their disloyal Arts and powerful Friends in other Countries, that they got it to be censur'd and condemn'd in formal terms, as *unlawful, detestable, sacrilegious*, yea, in effect, as *schismatical and heretical*, by the publick Censures of the *Louain Theological Faculty*, and publick Letters also both of the *Bruxel Internuncio's De Vecchii*, and *Rospigliosi*, and of the *Roman Cardinals De propaganda Fide*, under the presidency of Cardinal *Francis Barbarin* himself, though amongst other his many titles at *Rome*, stiled *Protector of England*.

Having

Having thus gotten the face of Authority on their side, they have not ceased ever since, for Twelve years to the present 1673, but especially these five or six last years, have in a most furious manner proceeded even with all the vilest arts of malicious Cabals, Conspiracies, Plots, Libels, and an Impostor Commissary, and a forged Commission, and all the most lying slanders imaginable, to persecute and defame the few remaining constant Ecclesiastical Subscribers. They have kept them in continual chace with all the greatest, and all the most illegal, most uncanonical extent of an abused Power, with Monitories, Citations, Depositions, Excommunications, Denunciations, and even Publick affixion or posting of them. Of which extremely unjust and scandalous procedures against men no way contumacious (as I have sufficiently proved \*) there was no cause in nature that appeared, or was pretended, but a manifest design to force them to renounce their Allegiance to the King, by retracting their Subscriptions.

\* Vid. *Hibernica Vassilii Tert. Part. & Epist. Prim. ad Harol-*  
*dam.*

When they had found them of proof against these attempts under colour of Law, they broke out into rage, and being now resolv'd to hunt them to death, they left no way untried, direct, indirect, overt, covert of truth and of lyes, of force and fraud, of secret machinations and open violence. They laid about them every where, both abroad in other Countries of Europe, and at home in His Majesties Dominions,

\* 1666.  
1670.  
1671.

ons, being every where back'd with the special authority of the *Court of Rome*, and even here at *London* (which may be thought stranger) being assisted by the special ministry of those who pretended still to be nevertheless very loyal Subjects to the *Crown of England*. But no where so effectually as in the Kingdom of *Ireland*, where His Holiness made Thirteen Prelates, viz. Four Archbishops, and Nine Bishops, in a very short time \* (that is immediatly upon and soon after the Duke of *ORMOND*'s removal from the Government of that Kingdom, in that very nick of time and opportunity so long expected, and so passionately desired by them) of meer purpose for that very Apostolical work. So dangerous a thing it is reputed at *Rome* for the Subjects to give their natural Prince any pledge of their Faith which the Pope cannot undo. It is no less criminal in the esteem of that Court, than if the Triple Crown it self, and Keyes of Heaven, and *Peter's Chair*, i. e. all the Authority of the Holy See, and all the very essentials of the Papacy were invaded by it.

In opposition to this no less persecuted than *Loyal Instrument*, there was (after Four years consultation) another of quite different words, matter, ends, and consequently fortune, set up by a general consent, or rather intrigue of the Adversaries. And this other *Instrument* is it which at least occasionally makes up the other half of the whole subject of this Book; as it

is

is that which was the *Remonstrance*, *Act of Recognition*, or *Formulary* propounded in, and approved and subscribed by the *National Synod* or *Congregation* of the *Roman-Catholick Clergy* both *Secular* and *Regular*, *Archbishops*, *Bishops*, *Provincials* of *Orders*, *Vicars General*, and other *Divines* of *Ireland*, convened at *Dublin*; and there continued from the *Eleventh*, to the *Twenty fifth* of *June* 1666.

Now this being the onely *National Synod* or *Assembly* of *Roman-Catholick Ecclesiasticks*, that with licence or connivence from the lawful *Magistracy*, hath been held in any of His Majesties Kingdoms, at any time, since *Queen Mary's* Reign; Who would have thought but that this singular Grace of His Majesty should have produced and even extorted from them some surable extraordinary demonstration of their Loyalty? It appeared not in their said *Remonstrance* or *Formulary*; which was so fallacious and delusory, so void of any assurance, or so much as a promise, of that indispensable Obedience and Faith which we owe to His Majesty in all Temporal things according to the Laws of the Land, nay, which was so void of so much as a promise of such Obedience or Faith in any one Temporal thing whatsoever, according to those Laws, that it was in effect little less than an open profession of Disloyalty in the Contrivers of it. And therefore no wonder it was not censur'd or condemn'd, but rather approved and applauded in the *Roman Court*.

And

And indeed there was no other to be expected from that Synod. At the opening whereof it being propounded by a Subscriber of the *persecuted Remonstrance*, and by many clear unanswerable Reasons both urg'd and evinc'd by him, that they should desire His Majesties pardon to the *Irish Clergy* in general for their guilt, or the guilt of such of them as were obnoxious to the Laws for their carriage in the late Rebellion and Civil Wars (in which even many there present were known to have been deeply engaged) the prevailing Party (for the rest were silent) refus'd not only to ask pardon, but so much as to acknowledge that there was any need of it. From the acknowledgment of which they were so far, as in express words before all publickly to speak and answer, *That they knew none at all guilty of any crime for any thing done in the War.* Nay, when His Majesties Lieutenant (the Duke of ORMOND, at that time Lord Lieutenant General, and General Governour of the Kingdom) desired this of them, at least, that they would give His Majesty some assurance of their future obedience, or peaceable demeanour upon any contingency either of *Deposition* or *Excommunication* by the Pope, they refused even this, without so much as putting it to the question. It was more indeed than they thought fit to undertake for themselves.

But whatever their thoughts upon that, or any other Subject were, what I am now to remind



mind you, is, That these two so different *Formularies*, *Remonstrances*, or *Acts of Recognition* (whereof I have given hitherto that brief account which is proper in this place) and all the Disputes concerning the former, and all the Intrigues of the latter, and all the material proper immediate Antecedents, Concomitants and Consequents of both are equally the Subject of this present Book. And that both of them equally concern (although with different Aspects) the *Roman-Catholick Faith* and *Professors*, especially in these Kingdoms; the former tending directly, yea necessarily to the true advantage of that Religion; but the latter, by no less necessity of evident reason, tending to the great disadvantage, nay to the utter destruction of that which you hold dearer than your lives.

Without peradventure then you are universally so concern'd in the Subject of this Book, as I have said; and not only you, but your Posterity after you, and your Priests and your Nobles, your Gentry and People, your Peace and Quiet, Religion, Estates, Liberty and Lives; in short, all your happiness and being in this World, not to say also in the future.

If any yet doubt of this, I desire him to look back and consider, how many thundering Bulls have been issued from the *Roman See*, at several times, since the year 1535, some excommunicating, others deposing our Princes, and others even disposing of their Kingdoms, and exposing

sing them as a prey to Forreigners. How many dangerous Invasions from abroad, and rebellious Insurrections at home. How many other treasonable Conspiracies and horrid Plots that followed those Papal sentences. And all the ill success of such unchristian bloody undertakings; the extinction of so many hundred illustrious Families; the desolation of so many thousand ancient Houses; the destruction of so many Myriads of poor harmless innocent People on every side; and all the unspeakable miseries of the vanquish'd Party, the pitiful groans of surviving Heirs, and the penitential Sobs of their dying Fathers, for having under pretence of *Catholick Religion*, or for any other cause whatsoever, lifted up an armed hand against their Prince, or his Laws. I am deceived if these be not as many unanswerable demonstrations that you are, without any doubt, so universally and deeply concern'd in that Subject.

Whereunto if the *penal Laws* be added, what can be desired more to evince, even perceptibly to sense, your great concernment therein? All *Roman-Catholicks* universally, without any distinction of Countrey or Degree, or Sex, or Age, Men, Women, Children, from the most illustrious Peer, to the most obscure Plebeian, wheresoever in any of His Majesties Kingdoms or Dominions, even at this present, lie under all the rigorous Sanctions, and all the severe Penalties of so many incapacitating, so many mulctative Laws, nay, and so many sanguinary, which reach

reach even to life in several cases. And your Predecessors, before you, have well nigh a whole Century of years been continually under the smart or apprehension of the severity of them. And so may your Successors, and your Children and Posterity after you, for so long more, if the true causes of Enacting at first those Laws, and continuing them ever since, be no better considered (*i. e.* no more narrowly search'd into) nor more effectually regarded by you than they have been by your Fathers, for you, or themselves. But whatever Gods providential care of, or goodness to your Posterity after you may be, I am sure it cannot be denied but all *Roman-Catholicks* universally now living any where in *England, Ireland* or *Scotland*, must, upon due reflection, find themselves highly concern'd in having the Sword-point of those penal Constitutions hanging continually and even perpendicularly over their heads. Do not we all manifestly perceive they are with-held as present from execution, by a very small and weak Thred, not only of one life that is mortal, but even of one will alone, that yet may be alter'd of a sudden upon many occasions which may happen when least expected?

Now seeing you are all every one thus concern'd in those Laws, surely so you must all be in the causes of them, *i. e.* in those genuine, true, proper and onely causes, which continued, must necessarily continue those very Laws; and which removed, will naturally remove them.

them. But if in those causes your concernment be such, how can it be other, or indeed how can it be any way less in the Subject of this Book? All the several Treatises and Parts thereof, and all the several Relations, Discourses, Disputes, Animadversions therein, occasion'd by either of the two *Formularies*, drive, ultimately, at a plain and full discovery of those very causes, and of their continual dependance on your own proper will alone, and how lawfully and justly you may, or rather how strictly you are even by all the known Maxims of Christian Religion, Catholick Faith, and Natural Reason, bound in Conscience to remove them.

Your Concern therefore, above all others in that Subject, being thus at last, clearly manifested, I need no further Apology for the Dedication. A Consecratory Address to you appears now evidently enough to have been required by the Nature of the work it self, as a necessary Appendage of that real duty which I have endeavour'd, to the best of my understanding, all along in this Book to pay the most Sacred Name of *Catholick*. And, in truth, to whom other, than to your selves, ought or could I, upon any sufficient ground, dedicate a Book of so universal and weighty a Concern of yours?

Yet after all I must acknowledge, that besides your propriety in the Subject, I had the current of my own desires, and my own Ideas to  
exact

exact this Duty. I have, in truth, these many years had continually even passionate desires of some fair opportunity to offer unto you ( but with all due submission still ) some farther and more particular thoughts relating both to the proper causes and proper remedies of all your foresaid evils. And have at last entertain'd the pleasing Idea of a *Dedictory*, as the fairest occasion I could wish to speak directly and immediately, to your selves, all whatever I think to be for your advantage on that Subject, and futable to the measures of a Letter ; and what I moreover know some others think, who yet have not the courage to speak, or to inform you.

And therefore to pursue my old method ( I call it old, having held these 26 years ) of delivering my thoughts fully and thoroughly in all Points which I conceive to be material ; though at the same time expecting from some contradiction, and from others worse ; but comforting my self nevertheless with the conscience of very great Truth, with the zeal of your highest advantage, and with the certain expectation that all judicious good men will approve what I shall say, and lay all to heart as they ought ; I must now tell you, that if we please to examine things calmly with unprejudiced reading, and unbiass'd reason, we may find without any per-  
adventure,

B

I. That

I. That the rigour of so many Laws, the severity of so many Edicts, and the cruel execution of both many times against even harmless People of the *Roman* Communion, have not intentionally or designedly from the beginning aim'd, nor do at present aim so much at the renunciation of any avowed or uncontroverted Articles of that Christian or Catholick Religion you profess, as at the suppression of those Doctrines which many of your selves condemn as Anti-catholick, and for the prevention of those practises which you all say you abhor as Antichristian.

II. That it is neither the number of Sacraments, nor the divine excellency of the Eucharist above the rest either by the *real presence* in, or *Transubstantiation* of the *Consecrated Host*, nor the communion thereof in one kind onely, nor the more holy and strict observance of *Confession*, nor the ancient practice of *Extreme Unction*, nor the needless Controversies 'twixt Us and the Protestants (if we understood one another) about *Faith*, *Justification*, *Good Works*, or those termed *Supererogatorie*, or about the *Invocation of Saints*, *Veneration of Reliques*, *Worshipping of Images*, *Purgatory and Pardons*, nor is it the *Canon of the Bible*, or a *Learned Liturgy*, or *Continency of Priests*, and obligation of certain *Vows*, or holiness of either a *Monastick* or *Cloystered* life in a well-ordered Community

nity of ~~divine~~ Regulars, nor is it either a Patri-  
archal power in the Bishop, of ~~Rome~~ over the  
Western Church, according to the ancient Can-  
ons and Customes, or ( which is yet somewhat  
more ) an *universal Pastorskip* purely spiritual  
acknowledg'd in Him, such I mean as properly  
flows from the Celestial power of the two Keyes  
of *Peter*, as far as ever it was acknowledged by  
all or any of the ancient Councils; I say, it is  
not any of all these Articles or Practises, nor all  
together ( not even joyn'd with some others,  
whether of lesser or greater note ) that is the  
grand Rock of scandal, or that hath been, these  
last Hundred years, the cause of so many Pe-  
nalties, Mulets, Incapacities, of shameful Deaths  
inflicted, and more ignominious Characters  
given us.

III. That of our side, the original source  
of all those evils, and perpetual spring of all  
other misfortunes and miseries whatsoever of  
the *Roman-Catholicks* in *England, Ireland, Scot-*  
*land*, at any time since the first change under  
*Henry VIII*, hath been a System of Doctrines  
and Practises, not only quite other than your  
selves do believe to have been either revealed in  
Holy Scripture, or delivered by Catholick Tra-  
dition, or evidenced by natural Reason, or so  
much as defined by the *Tridentine Fathers*, but  
also quite contrary to those Doctrines and Pra-  
ctises which are manifestly recommended in the  
letter, sense, and whole design of the Gospel of

## A Letter to the Catholicks

Christ, in the writings of his blessed Apostles, in the Commentaries of their holy successors, in the belief and life of the Christian Church universally for the first Ten Ages thereof, and moreover in the very clearest dictates of Nature it self, whether Christianity be supposed or not.

IV. That of those quite other and quite contrary Doctrines, in the most general terms, without descending to particular applications of them to any one Kingdom or People, &c, the grand Positions are as followeth, viz.

That by divine right, and immediate institution of Christ, the Bishop of Rome is Universal Monarch and Governour of the World, even with sovereign, independent, both spiritual and temporal authority over all Churches, Nations, Empires, Kingdoms, States, Principalties; and over all persons, Emperours, Kings, Princes, Prelates, Governours, Priests and People both Orthodox and Heterodox, Christian and Infidel; and in all things and causes whatsoever, as well Temporal and Civil, as Ecclesiastical or Spiritual.

That He hath the absolute power of both Swords given Him.

That He is the Fountain of all Jurisdiction of either kind on Earth, and that whoever derives not from Him, hath none at all, not even any the least Civil or Temporal Jurisdiction.

That



That He is the onely Supreme Judge of all Persons and Powers, even collectively taken, and in all manner of things divine and humane.

That all humane Creatures are bound under forfeiture of Eternal Salvation to be subject to Him, i. e. to both His Swords.

That He is empowred with lawful Authority, not only to Excommunicate, but to deprive, depose, and dethrone (both sententially and effectually) all Princes, Kings, and Emperours; to translate their Royal Rights, and dispose of their Kingdoms to others, when and how He shall think fit, especially in case either of Apostasie, or Heresie, or Schism, or breach of Ecclesiastical Immunity, or any publick oppression of the Church or People in their respective, civil, or religious Rights, or even in case of any other enormous publick Sins, nay, in case of only unsuitness to govern.

That to this purpose, He hath full Authority, and Plenitude of Apostolical Power, to dispense with Subjects in, and absolve them from, all Oaths of Allegiance, and from the antecedent ties also of the Laws of God or man, and to set them at full liberty; nay, to command them, under Excommunication, and what other Penalties He please, to raise Arms against their so deposed, or so excommunicated, or otherwise ill-meriting Princes, and to pursue them with Fire and Sword to death, if they resist, or continue their administration, or their claim thereunto against His will.

That He hath likewise power to dispense, not only in all Vows whatsoever made either immedi-

ately or mediately to God himself, nor only (as hath been now said) in the Oath of Allegiance sworn to the King, but in all other Oaths or Promises under Oath made even to any other man, whatsoever the Subject or thing sworn be.

That besides Oaths and Vows, He can dispense in other matters also, even against the Apostles, against the Old Testament, against the Four Evangelists, and (consequently) against the Law of God.

That whoever kills any Prince deposed or excommunicated by Him, or by others deriving power from Him, kills not a lawful Prince, but an usurping Tyrant; a Tyrant at least by Title, if not by Administration too: and therefore cannot be said to murder the anointed of God, or even to kill his own Prince.

That whosoever out of pure zeal to the Roman-Church, ventures himself, and dyes in a War against such a Tyrant (i. e. against such a deposed or excommunicated Prince) dyes a true Martyr of Christ, and his Soul flies to Heaven immediately.

That His Holiness may give, and doth well to give, plenary Indulgence of all their sins (a culpa & poena) to all Subjects rebelling and fighting against their Princes when He approves of the War.

That antecedently to any special Judgment, Declaration, or declaratory Sentence pronounced by the Pope, or any other subordinate Judge against any particular person, Heresie does ipso jure both

incapaci-

incapacitate to, and deprive of the Crown, and all other, not only royal, but real and personal Rights whatsoever.

That an Heretick possessor, is a manifest Usurper, and a Tyrant also, if the possession be a Kingdom, State, or Principality; and therefore is ipso jure, out-law'd; and that all his people (i. e. all his otherwise reputed Vassals, Tenants, or Subjects) are likewise ipso jure absolved from all Oaths, and all other ties whatsoever of fidelity or obedience to him.

That He is truly and certainly, and properly an Heretick, who misbelieves, calls in question, or even doubts of any one definition of the Tridentine Council, or of any one that is of meer Papal Constitution, or of any one of those Articles profess'd in Pius Quartus's Creed.

That not only the Pope, but any Patriarch, nay, any inferiour Bishop acknowledging His Holiness, may (if need be) both excommunicate and depose their own respective Princes, Kings, or Emperours; and may also without their leave or knowledge reverse the Decrees of their Vice-Roys or Lieutenants, and even censure, depose from, and restore again such Lieutenants to their former dignity and charge.

That all Ecclesiasticks whatsoever, both men and women, Secular and Regular, Patriarchs, Primats, Archbishops, Bishops, Abbots, Abbesses, Priests, Fryars, Monks, Nuns, to the very Porter or Portress of a Cloyster inclusively, nay, to the very Scullion of the Kitchen, and all their

## A Letter to the Catholicks

*Churches, Houses, Lands, Revenues, Goods, and much more all their persons are exempt by the Law of Nature, and Laws of Nations, and those of God in Holy Scripture, both Old and New Testament, and those of men, i. e. of Christian Emperours, Councils and Popes in their respective Institutions and Canons, and are indeed universally, perpetually and irrevocably so exempt from all secular, civil and temporal Authority on Earth, whether of States or of Princes, of Kings or of Emperours; and from all their Laws, and all their Commands, that is, from both the directive and coercive virtue of either, or ( which is the same thing in effect ) from sin against God, and from punishment by God or man for only transgressing them.*

That consequently, if any Church-man should murder his lawful and rightful King, blow up the Parliament, fire, burn and lay waste all the Kingdom; yet he could not be therefore guilty of Treason, or truly called a Traytor against the King, or against the Kingdom, or People, or Laws thereof; no nor could justly be punish'd at all by the secular Magistrate, or Laws of the Land, without special permission from the Pope, or those deriving Authority from Him.

That nevertheless all Clergy-men regular and secular in the World, from the meanest either Accolits or Converts, to the highest Generals of Orders, and greatest Patriarchs of Nations inclusively, may be out of all Kingdoms, and even contrary to all the Municipal Laws and Occumenical Canons

Canons too, summon'd to Rome by His Holiness; and are bound in Conscience to obey; yea, notwithstanding any command of the King, or supreme temporal Magistrate to the contrary.

That not only the Commands of His Holiness, but those also of His delegates (for example, the Generals of Orders) are to be in the same manner punctually obey'd by their respective Inferiors, notwithstanding any contradiction of the Laws, or King, or any other; onely the Pope excepted still, who countermands all, both men and Laws at His pleasure.

That He can suspend, correct, alter, and utterly abolish any Imperial, Royal, or Municipal Constitution, Custom, or Law whatsoever, in any State or Kingdom of the World, as He shall think expedient.

That even so He may all Church-Canons of Discipline or Reformation, whether they were made by a Diocesan, or Provincial, or National, or even Oecumenical Synod truly such.

That neither the very Canons of Faith agreed upon by the most truly Oecumenical Council that ever was, or can be, are of any force, if He alone dissent, though otherwise all the Bishops, Priests, Doctors, and People too of the Christian World, everyone had unanimously consented to them.

That His Papal Decretals, Constitutions or Bulls, from the instant that they are publish'd or fix'd up in acie Campi Floræ, or wherever else He ordains, do according to their tenour presently oblige in Conscience all the Faithful throughout the whole

whole Earth, or such as are respectively concerned.

That He alone hath the absolute power of bestowing all Ecclesiastical Titles, Benefices, Offices, Jurisdictions, Cures, from the Patriarchal to the Parochial; and that being otherwise given than from Him, or assumed otherwise than by His Authority, they are Nullities before God, and ought to be so reputed by all men; and that whosoever denies this to be so, is an Heretick.

That He alone hath likewise the absolute power not of translating only, but of suspending, excommunicating, deposing and degrading all of them, even the very Patriarchs themselves, without being tyed in such procedure to the formality of Laws or Canons.

That He alone hath power to erect New Bishopricks, unite and divide the Old, give the Pall, privilege Universities, create new Religious Orders, multiply them to what number He please, extinguish them when He will, &c. exempt them, and whom He please besides, from the Jurisdiction of Bishops, Ordinaries, and all other persons and Powers, except from Himself, and His Authority.

That finally He alone is the Vicar of Christ on Earth. And therefore, in the first place, He must have not a Paternal power only, but a Despotical, Princely, and absolute Lordly power in and over the Church Militant, and consequently over all General Councils, to do therein what seems fit to Him: in the second place, His Jurisdictional Authority must extend to Heaven and Hell, and Purgatory: thirdly, without any question, He hath

hath a never-failing assistance of the Holy Ghost, so that all His definitions, at least in matters of Faith (a), are and must be universally and perpetually true, and Himself an infallible Judge in them: in the fourth place (which is consequent to the other) He hath owing to Him from all Mortals, such a perfect, nay such a blind obedience, That if He define Virtue to be Vice, and Vice to be Virtue, they ought to believe Him; and if they do not, they cannot be saved, unless peradventure invincible ignorance excuse them: and lastly, to sum all in a word, He is Dominus Deus noster Papa, our Lord God the Pope, as the Glossator (b) of His own Canon Law styles Him. \*

(a) The Colledge of the French Jesuites at Clermont, in their printed Thesis of the 12th of Decemb. 1662, held, That the Pope is Infallible also in matters of Fact.

XIX. Christum nos ita caput agnoscimus, ut illius Regimen dum in celos abiit, primum Petro, tum deinde Successoribus commiserit, & eandem quam habuit Ipse Infallibilitatem concesserit, quoties ex Cathedra loquerentur.

XX. Datur ergo in Ecclesia Romana Controversiarum Fidei Index Infallibilis, etiam extra Concilium Generale, tum in Questionibus Juris, tum Facti, &c.

Propugnabuntur, Deo Duce & auspice Virgine, in Aula Claromontani Collegii, Societatis Jesu, die xii Decembris 1661.

(b) Zenzelinus de Cassanis, in fine Glossæ extravag. cum inter. de verb. signif.

\* Aestimant Papam esse unum Deum qui habet potestatem omnem in celo & in Terra. Johan. Gerson. Tom. ii. circa materiam Excommunicationum & Irregularitatis. Consider. 11.

V. That notwithstanding the incredibility of these, and some other such vain Positions, and of all and every of their necessary antecedents

(c) For Authors, at this time, Cardinal Peter Berrand only, who lived 300 years ago, may suffice; whom a numberless number have ever since followed in his pernicious

Doctrine, which you may read, *Addit. ad Gloss. Extr. unam Sanctam. de Major. & Obed.*

(d) For Popes also, in this place, let Boniface VIII. alone suffice, both in his said *Extravag. unam Sanctam*; and in many other Decretals, but especially in his Famed Letter to Phillip La Bel of France.

dents and consequents; yet they all, and especially the Monarchical or Despotical, or rather indeed Tyrannical (I am sure unreasonable, and very destructive) Powers ascribed in them to the Pope, are every one (with no lower pretence than of *Divine Right* and *Immediate Institution* of Christ) maintain'd either in formal or virtual terms (nay in formal the chiefest of them, and such as infer the rest) not only by too many of our most Famous and most Classical Authors (c) of all sorts, Canonists, Historians, and Divines, since the Schools began; but also by the far greater authority of the Roman Bishops (d) themselves, since Pope Hildebrand's time. And three only (but wretchedly abused) Texts of the Gospel, viz. *Ecce duo gladii*, Luc. 22. 38. and *Quodcunque ligaveris*, &c. Mat. 16. 19. and *Pasce Oves meas*, Joan. 21. 17. must serve the turn, however against the plain design of the whole Gospel it self, to drive directly by such *Positions* at the proper scope of the *Alcoran*, and establish in the Church of Christ a worser Tyranny than that of *Mahumetans* and *Mamaluks*.

VI. That Cardinal *Caspar Baronius* (the famous Ecclesiastical Annalist) who seems in truth



truth to have had no other end so much to heart in writing his Twelve laborious Tomes, as to heap together how well or ill soever all the Topicks he could imagine for asserting to the Bishops of *Rome* the foresaid universal Monarchy both in Spirituals and Temporals over the whole Earth; yet fearing his Arguments driving at, and deriving from, or grounding it on a *Jus Divinum*, or *Divine Right*, and immediate Institution of Christ, would not convince any, labours at last exceedingly (though all in vain) in several of his said Tomes of *Annals*, to entitle His Holiness at least by *humane Right*, or *humane Title* (as for Example, by *Donation*, or *Oblation*, or *Submission*, or *Prescription*, or by the payment of *Peter-pence*, or *other Tribute*, or by *Forfeiture*, &c. and to entitle Him, I say, on some such meer humane account) to the Supreme Temporal Dominion of all (or I am sure at least almost all) and every particular Kingdom in *Europe* (scarce one, if one excepted.) Namely of *Ar-*

*ragon* (a), *Portugal* (b), *Castile*, yea, all *Spain* (c); of *Corfica* (d), *Sardinia* (e), *Sicily*, and so many Provinces in *Italy* (f); of *Provence* (g), and *Little Britany* (h) in *France*; yea also of the whole Kingdom of *France* (i): and then of *Denmark* (k), of *Saxony* (l), of *Bohemia* (m), of *Dalmatia* (n), of *Croatia* and (o) *Hungary*; of-

*Baron. ad an. Christi.*

(a) 097.  
(b) 1144, & 1179.  
(c) 701, & 1073.  
(d) 1077. (e) 1077.  
(f) 704, 712, 716, 755, 1077, 1133, 1162, 1059, & 1080, &c.  
(g) 1081. (h) 859.  
(i) 782. (k) 1052.  
(l) 782. (m) 1073.  
(n) 1076. (o) 1000.

*Poland*

- (p) 1013. *Poland* (p) ; of *Russia* (q) ; and finally of  
 (q) 1075. *England* (r) and *Ireland* (s). If he has  
 (r) 740, omitted *Scotland*, his Continuator *Bzovius* (t),  
 775, 847, fetches it in. But *Baronius* himself compre-  
 1135, 1172 hends it, in *Adrian's* Bull to King *Henry I*, in  
 (s) 1159. which His Holiness assumes to Himself by hu-  
 (t) 1299. mane Right, all the Islands in general on which  
 the Sun of Justice, our Saviour Christ, did  
 shine with the glorious beams of his Gospel.  
 Besides, out of *Europe*, he makes the Pope in  
 like manner capable to dispose of the Kingdom  
 (u) 1197. of *Armenia* (u) at the foot of Mount *Tau-*  
*rus*, in the very Continent of *Asia*. As for  
 the Eastern and Western *Roman* Empires, the  
 Pope has disposed of them by what right He  
 pleased. But for the *East* and *West-Indies*, di-  
 vided equally betwixt, and bestowed perpetual-  
 ly upon *Ferdinand* King of *Castile*, and *John*  
 King of *Portugal*, by *Alexander VI*, in two  
 several Bulls, whereof that to *Ferdinand*, is  
 dated (x) at *Rome*, the 4th of *May*, 1443.  
 (x) May 4. *Baronius* could find no pretence at all of hu-  
 1443. mane Right or Title in the See *Apostolical*, to  
 either of them; and therefore leaves them at  
 large, together with so many other Kingdoms  
 of *Asia*, *Africa*, *America*, and the *Terra Au-*  
*stralis incognita*, to be asserted onely by His *Ius*  
*Divinum*, or claim of *Divine Right* to the  
 whole circumference of the *Terrestrial Globe*,  
 without exception of so much as one single  
 foot of Land.

VII. That for the practises answerable in all respects, not only to those *Positions*, but to the *Conclusions* from them, which I pass over now, though they are no less clearly derivable from those Premises, than properly applicable even to His present MAJESTY, and His present People (as they have, without question, formerly and frequently *de facto* been applied to the preceding Princes and Subjects of *England, Ireland, and Scotland*) I say, for such practises, which are likewise quite other than any, and quite contrary to all recommended in the Gospel, &c,

There is no need to go so high as *Gregory VII*, or to any of His three immediate Successors, *Victor, Urban, and Paschal*, who created so much evil to the *Roman Empire*, and Emperors *Henry IV, and Henry V*.

Nor even so high as *Innocent III*'s interdicting *England* near seven years together, and compelling our King *John* to that extreme vassalage of kneeling, and pulling off his own Crown from his head, and laying it, together with the *Royal Scepter, Robe, Sword and Ring* at *Pandolfo* the Legat's feet, at *Dover*, and receiving them back no sooner than the fifth day, and then only in farm, and on condition to pay a Thousand Mark a year, and acknowledge for ever both *England and Ireland* Tributary to, and held of the *Roman See*.

Nor

## A Letter to the Catholics

Nor yet so high as *Frederick II* Emperour of that name, his *Excommunication* and *Deposition* first by *Gregory IX.* and then again by *Innocent I V.* the very original sources of that miserable condition of *Italy* for so long after, worried by the incredible fury of *Guelphs* and *Gibellines.*

No nor so high as the like Thunderbolts of *Boniface VIII.* against *Philip Le Bel* of *France.*

Nor even as *John XXII.* and His two immediate Successors *Benedict XII.* and *Clement VI.* their equal rage exprest in the like procedure against the Emperour *Lewis* of *Bavier*, for Thirty three years continually, involving the whole Empire in extreme Confusion, *Germany* in Blood, and *Italy* in horrible Disorders.

Nor yet so high as Pope *Julius II.* His armed Thunders against *Lewis XII* of *France*, and for his sake against the poor unfortunate *John Albret*, whom He depriv'd of the Kingdom of *Navarre*; even those very Thunders which not only so alarm'd, but incens'd the said *Lewis*, that he stamped his golden Coyn with this Inscription against *Rome*, *Perdam Babylonis Nomen.*

We need not in truth for instancing even manifoldly those practises go so high as the very lowest of these now related, nor at all further than our own Kings Dominions.

Witness

Witness in the first place that terrible thundering, that more than excommunicating, more than deposing, nay, more than exposing Bull of Paul III (a), in the first year of His Papacy, against Henry VIII, even that extraordinary Bull of this angry Pope, and such a Bull indeed as never was used by His Predecessors, nor imitated by His Successors against any, layes (b) Padre Paulo.

(a) Dated at Rome at St. Marks, Anno 1535, Aug. 29. though not published till Decemb. 1538.

And Pope Pius V. His Declaratory Sentence (in the fifth year of His Pontificat) against Q. Elizabeth, intituled, S.D.N. Pii Papæ V. Sententia Declaratoria contra Elizabetham præsentem Angliæ Reginam & ei adherentes Hæreticos. Quæ etiam declarantur absoluti omnes subditi a jramento fidelitatis & quocunque alio debito, & deinceps obedientes Anathemate illaqueantur (c).

(b) Hist. Conc. Trent.

(c) Dated at Rome at

St. Peters, in the year of Christ 1569, February 24; but by John Felton so daringly, or rather desperately, fixed on the Bishop of London's Palace-gates in Paul's Church-yard, May 25. 1570.

And the Bull or Breve of Gregory XIII, (in the Eighth year of His Pontificat) directed thus, Gregorius XIII, universis & singulis Archiepiscopis, cæterisque Prælati, nec non Principibus, Comitibus, Baronibus, Clero, Nobilibus, & Populis Regni Hiberniæ salutem & apostolicam benedictionem (d), and granting to all the Irish that would join and fight in the Rebellion of the Fitz-Geralds of Desmond against Queen Elizabeth, even the same plenary pardon and remission of all their sins, which is granted to those engaged in a Holy War against the Turk, or other infidel Possessors of the Holy Land.

(d) Dated at Rome, at St. Peters, May 13. 1580.

(e) Dated at Rome, at St. Peters under the Fishers Ring, April 18. 1600.

And that other of *Clement VIII*, ( and of His Papacy the Ninth year ) to the same purpose, *i.e.* of the like tenour and direction, to the *Irish* Nation in general, animating them to join unanimously in *Tyr-Oen's* Rebellion against the self-same heretical Queen ( as they call'd Her ) not to mention here any way His Breve to *Tyr-Owen* himself ( *a* ).

( *a* ) Dated in *January* the said year of His Popedom, but of Christ 1601.

And the Theological Judgment of the two famous Universities of *Castile*, *Salamanca* and *Valiadolid* ( *b* ), both justifying the lawfulness of *Tyr-Oen* and his Associates, their taking Arms against the Queen, and condemning as guilty of mortal sin, all the other *Roman-Catholick Irish* that obeyed the Queen, and fought against them for Her Majesty.

( *b* ) The former at *Salamanca*, dated the second of *February* 1603. ( albeit the *Jesuits* Colledge there begun, and Signed it before on the seventh of *March* 1602. ) the latter dated at *Valadolid* the eighth of *March* 1603.

And the two several Breves of *Paul V.* ( *c* ), in the Second and Third year of His Papacy, and both Breves directed to the *Catholicks* of *England*, against the Oath of Allegiance made by King *James* in Parliament a little time before.

( *c* ) The first dated at *Saint Marks* in *Rome*, sub anno *Piscatoris*. X. *cal. Octob.* 1606, and the second next year after ( which was the Third of His Papacy ) dated likewise there at *St. Marks* on the 23d of *August*.

And

And lastly, the other two several Breves of Urban VIII (a), whereof one was in like manner to the Catholics of England, exhorting them to lose their lives, rather than be drawn to take (noxium illud & illicitum Anglicanæ fidelitatis Juramentum, quo non solum id agitur, ut fides Regi fervetur, sed ut sacrum universæ Ecclesiæ sceptrum eripiat Vicariis Dei omnipotentis &c.) that pernicious and unlawful Oath of Allegiance of England, which His Predecessor of happy memory Paul V, had condemned as such. The other was that Bull or Breve of Plenary Indulgence (b), given yet more lately to all the Roman-Catholicks of Ireland, who had join'd in the Rebellion there begun in the year 1641, even that very Bull I mean, which the Person of Quality objects in his Answer to P. W.

(a) And that dated at St. Peters at Rome, under the Signet of the Fisher, May 30. 1626.

(b) Dated 1643. May 25.

Besides all these Publick Instruments ( and many more I omit ) of Paper and Parchment, and Hands and Seals, which are not denied, nor can be on any sufficient ground, witness in the second place all the no less unchristian, than unhappy effects of these very Bulls, Breves, Judgments and Indulgences.

Particularly witness first the Rebellion of the Lincolnshire Twenty thousand men, under that sturdy Monk Doctor Mackrel, alias Captain Cobler; and immediately after their suppression, the much more terrible Insurrection of Forty thousand Yorkshire, and other Northern men, formed into a complete Army, and even

## A Letter to the Catholicks

provided with a Train of Artillery, calling themselves *the holy and blessed Pilgrimage*: or, *the Pilgrimage of Grace*; and both Rebellions raised on pretence of Religion against Henry VIII (a), in the year 1537.

(a) Two Rebellions in the year 1537. against Henry VIII. Two more against King Edward VI. Several other in England and Ireland against Queen Elizabeth.

Next, those other two great Bodies of *Northern* and *Western Roman-Catholick* Zealots, against his Son King *Edward VI*; and the latter marching into the Field with a Crucifix under a Canopy, which instead of an *Altar* was set in a Cart, accompanied with *Crosses* and *Candlesticks*, and *Banners*, and *Holy Bread*, and *Holy Water*, &c.

Then the unfortunate Earls of *Northumberland* and *Westmerland*, with all their Adherents, drawn so temerarioussly into the Field at *Clifford Moore* (not far from *Wetherby* in the *West-riding* of *Yorkshire*) against their lawful Queen *Elizabeth*.

Then the Earls of *Desmond*, *Tyr-Oen*, *Tyrconnel*, the Viscount *Baltinglasse*, *O Docharry*, and so many other *Septs* and *Names* as at several times Rebelled against Her in *Ireland*, and from first to last continued there a long and doubtful War against Her.

(b) Spanish Invasion 1588.

Then the *Invincible Armada* (b), or *Spanish Invasion*, in the memorable year 1588; besides those more private Plots of *Parry*, *Babington*, *Savage*, *Cullen*, *Lopez*, *Squire*, *York*, and others, to take



Take away Her Life by Sword or Poyson.

Then against King *James*, not only in *Scotland* (a), (and while He was onely King of *Scotland*) the armed Confederacy of the Earls of *Montrosse*, *Bothwell*, *Crawford*, *Arrol*, *Huntley*, *Angus*, the Lairds of *Kinfawns*, of *Fintrie*, and others, in the year 1592, by the advice, and at the solicitation of the Jesuits, *Hay*, *Creighton*, *Abircrumby*, *Tyrie*, &c; but in *England* (b), (after coming to that Crown also) both against Him, and all the Three Estates of that Kingdom in Parliament assembled) the most Execrable design of the *Powder-plot Traytors* on the Fifth of *November* 1605; besides other designs, and less famed contrivances formerly both in *England* and *Scotland*, against His own Person, Liberty and Life.

(a) The armed Confederacy of several Earls in the year 1592.

(b) Gun powder-Treason, Nov. 5. 1605.

Lastly, Under King *Charles* I, of glorious memory, the Universal Rebellion or Insurrection (which you please to call it) of all the *Roman-Catholicks* of *Ireland* (c), a very few excepted, against His said Majesties Laws, Authority, and Deputies of that Kingdom in 1641, their Confederacy formed, and War continued by them for so many years after, and even Two several Peaces (d), with His Majesties Lord Lieutenant in that interim, so scandalously violated by the prevailing Party amongst them.

(c) The Irish Rebellion, 1641.

(d) The first Peace, in the year 1646, and the second, in the year 1648.

To all which matters of fact of both kinds relating only to the proper, and even latter, as well affairs as times of these Kingdoms of *England*, *Ireland*, and *Scotland*, if we please to add

## A Letter to the Catholicks

the strictest Oath of Fidelity that can be imagined, which all, even our own Archbishops, Bishops and Abbots do and must take at their Consecration (that I may pass over now in silence not only the other Oath, which all Beneficed Church-men whatsoever that have Collation or Institution by Bull from His Holiness, nay, all graduated Lawyers and Physitians do likewise take, but also the false and yet both practical and general interpretation of the solemn vow of Obedience which all, even our very Regulars do make) there can be nothing more desired, to shew, That we need not go higher up than our own Dayes and our Fathers: nor farther off, than the peculiar Concerns of these very Nations, to instance both manifestly and abundantly such practises as in all respects are answerable to the very worst of those Principles to which they relate.

VIII. That notwithstanding the great multitude of *Roman-Catholick* writers, and greater authority of other *Patrons* of the same Church (*viz.* the *Roman Bishops* themselves commonly these last 600 years), maintaining even the very highest Enormities of the now related both Principles and Practises; yet even continually since the very first time, that any truth in those Principles, or any lawfulness in those Practices hath been asserted, either by Pope *Hildebrand* Himself, or whoever else indoctrinated Him, there have been of the other side,

side, and of the same Church, as there are even at this present day, many Thousands of the most Learned, most Zealous, most Godly Prelates and Priests, and Doctors, besides Laicks, who have cryed them down as not only false, wicked, impious, heretical, unchristian, but as absolutely Tyrannical, and as plainly destructive of all Government and Laws, and of all Property and Peace, and of all whatsoever is or can be the felicity or comfort, or even freedom of the children of men.

This hath sufficiently appear'd in the mighty oppositions made as well from the Pulpit, and by writing, as by Arms, in all Countries of Europe, to so many fulminating, so many King-deposing pretended universal Monarchs of the world in all things both Spiritual and Temporal, to these only Vicars of Christ on earth, to these only infallible Judges of his Faith. Witness the *Concordates* of Germany, the *Sicilian Monarchy*, the *Pragmatical Sanction* of France, the *Laws of Provisors* and *Promunire* in England and Ireland, and the two Oecumenical, or at least Occidental Councils of *Constance* and *Basil*; and many more National Synods both before and after them, held some in Italy, others in Germany and others in France, and held in plain contradiction to those high claims and usurpations. Witness also of very late dayes the *Third Estate* of France, in the General Assembly (a) of the Three Estates held under (a) Jan. Lewis XIII, Jan. 1614, yea, notwithstanding. 1614.

ing Cardinal *Perron's* Oratory ; ) and of later yet, all the eight Universities of that Kingdom  
 ( a ) 1626. in their sentence of *Sanctarellus* ( a ), ann. 1626. and of others too before and after ; besides the known practice all along of their Parliaments : and last of all the *Theological Faculty* of *Sorbon*,  
 ( b ) 1663. and the rest of the *Paris* ( b ) Divines in the year 1663 , May 8. headed by the Archbishop of that See, and presenting their six Declarations against the Pope to the present French Monarch *Lewis XIV.* All which are certainly manifold , clear , undeniable demonstrations of what I said immediately before, viz. *How of the same Roman-Catholick Church, or Faith and communion, there have been all along, as there are at this present, many Thousands of the most Learned, Zealous, and godly Prelates, Priests, and Doctors, as well as Laicks, who never approved of the fore-said either Practices or Principles ; but always reprov'd, condemned, abhorred, detested, and protested against them both, as not only Heretical, but Tyrannical, &c.*

I X. That consequently since the owning of such intollerable Maxims , and wicked Actions, or the not disowning of them, cannot be justly said to be any of the peculiar Notes , or characteristical Marks of a *Roman-Catholick* in general , but only of a certain Sect or Faction, or Party amongst them, whom some call *Papalins* , others *Puritan-Papists*, and others *Popish-Recusants* : and since none of all the undoubted  
 either

either Articles or Rites which all *Roman-Catholicks* universally without any distinction of Party or Faction do and must espouse, have been hitherto reputed, accused or suspected of being (in themselves abstractedly and purely taken) in any manner dangerous to any Government Temporal or Spiritual, or to any persons either of Princes or Subjects, or to the property or liberty of any Man or woman, or to the peace or quiet, or security or content of any humane Creature; however in the mean time several, or some of them, do or may seem erroneous to the learned conscientious Protestants: and further since King *Henry VIII*, and the Protestant Princes and Parliaments of *England, Ireland, and Scotland* after him; as on the one hand they could not but thoroughly understand both these things which I have now mention'd, so on the other hand they could not but observe, how ever since the Oath of Supremacy (though fram'd only by *Roman-Catholick* Bishops, Abbots and Doctors of the English Nation, and defended by the Principal (a) of the same) occasioned the first Separation or Schism amongst the Subjects of *England and Ireland*, the far greater part of such as continued in the Communion of the *Roman* Church, did seem also to adhere to the foresaid dangerous Doctrines and Practices (i. e. to all the pretences and actings of the *Roman* Court) forasmuch as they generally refus'd to disown them, either by that Oath of Supremacy, or by any other: and moreover,

(a) Bishop Gardiner in his Book *de vera Obedientia*; and Bishop Bonner in his Preface before it.

over, by consequence, since the same Princes and Parliaments could not but manifestly discern all their own very being, as also that of all the People under their Government to be singularly marked out, and even devoted to utter extirpation, by a party of men so madly principled, and furiously bent, living amongst them. Out of all that has been said, it must follow, That the onely original, and the onely true principal causes which moved them to proceed with so much severity of Laws, Proclamations and Executions against all *Roman-Catholicks* in general of these Dominions, could be no other of our side, than our Fathers, and our own very great neglect and folly, or contempt, and wilfulness, not to disown and renounce for ever publickly, as we ought, all such whatsoever wicked Positions and Practises; nor any other indeed of their side, than their firm persuasions of our being therefore so desperately both principled and inclined, nay, resolved also, and ready to give the greatest possible evidences of fiery Zeal whensoever the Commands of His Holiness from abroad shall meet with a fair opportunity at home.

X. That it is unreasonable to think, and incredible to believe, That so many judicious Princes, Parliaments, and Convocations, who had themselves gone so far, and ventured so much, as they did, only because they would not suffer themselves, or the Protestant people govern'd

govern'd by them, to be impos'd on against their own reason, in matters of Divine Belief, Rites, &c. should at the same time be so concerned to impose on others in the like (*i. e.* in Spiritual matters purely such, in those, I mean, of Religion and Rites, no way intrrenching on the Jurisdiction, or other Temporal or Spiritual Concern, either of King or Bishop, or other Subject whatsoever) as to Enact Laws of so many grievous punishments, yea, of Death it self in some cases, of meer purpose to extort from them a compliance or submission in such matters. It is not to be believed, that they would Enact those Laws against their own flesh and blood, and some their nearest Relations too, only for not renouncing such harmless and meer Religious Tenets or Rites which all their Predecessors before them had for so many Ages held without disturbance to the Publick, or inconvenience to private Persons, or hindrance to Virtue, or countenance to Vice, if the testimony of all *Christendome* for so long time be of any weight; and to Enact those Laws intencionally or designedly against those things which at the very worst in all possible and conditional Contingencies, are but erroneous Tenets, and insignificant unprofitable Rites, not otherwise at all noxious to humane Society; and then also and there to Enact those penal Laws, where at the same time the Lawmakers could not but have continually before their eyes all those before-mention'd Positions and Practises, which they could

# A Letter to the Catholicks

could not but judge to be indeed of the greatest Danger, Insolence, Pride, Injustice, Usurpation, Tyranny and Cruelty imaginable; even those very Positions and Practises which they knew to threaten themselves above others most particularly, and which they saw themselves Ten thousand times more concern'd to persecute, than any pure Religious Rites or Articles; nay, which they also knew to be such, as even according to the judgment of the greater and sounder part of the *Roman-Catholicks* themselves abroad in other parts of the world, did of their own nature require all the severity of Laws, and all the anger of Men, to prosecute them. I am sure the Third Estate of the Roman Catholicks of *France* anno 15<sup>4</sup>. did think so when they desired it should be made a *Fundamental Law* of France, to be kept and known by all men, That the King being acknowledged Head in his Dominions, holding his Crown and his Authority only from God, there is no power on earth whatever, Spiritual or Temporal, that hath any right over his Kingdom, either to depose our Kings, or dispense with, or absolve their Subjects from the fidelity and obedience which they owe to their Sovereign, for any cause or pretence whatsoever. That all his Subjects, of what quality or condition soever, shall keep this Law as holy, true, and agreeable to God's Word, without any distinction, equivocation, or limitation whatsoever; which shall be sworn and signed by all the Deputies of Estates, and henceforward by all who have any Benefice



*Benefice or Office in the Kingdom, before they enter upon such Benefice or Office; and that all Tutors, Masters, Regents, Doctors, and Preachers shall teach and publish, that the contrary Opinion, viz. That it is lawful to kill and depose our Kings, to rebel and rise up against them, and shake off our Obedience to them, upon any occasion whatever, is impious, detestable, quite contrary to Truth, and the establishment of the State of France, which immediately depends upon God only. That all Books teaching these false and wicked Opinions, shall be held as seditious and damnable: All Strangers who write and publish them, shall be look'd upon as sworn enemies to the Crown: and that all Subjects of His Majesty, of what quality and condition soever, who favour them, shall be accounted as Rebels, Violaters of the Fundamental Laws of the Kingdom, and Traytors against the King, &c.*

And I am sure also, That all the Parliaments and Universities of the same Kingdom did likewise think and believe so, when at several times they proceeded with so much severity in their Censures against so many inconsiderate Writers, that maintain'd the Papal vain pretences of Authority to depose Kings, and exempt their Subjects from the obedience due to them.

But to say nothing at present of the many several Arrests of the French Parliaments on this Subject, and speak onely of their Universities

ty Censures; how smart these were in general,  
 (a) 1626. the Universities of *Paris* (a), and *Catn* (b), and  
 April 4. *Rheims* (c), and *Thoulouze* (d), and *Poitiers*  
 (b) May 7. (e), and *Valence* (f), and *Bordeaux* (g) and  
 (c) May 18. *Bourges* (h), sufficiently tell us in their special  
 (d) May 21. Censures (anno 1626.) against the Jesuit  
 (e) June 26. *Sanctarellus* in particular, i. e. against the Do-  
 (f) July 14.ctrine of such a power in the Pope, asserted by  
 (g) July 16. him the said *Sanctarellus*, in his *Treatise of He-*  
 (h) Nov. 25. *resie, Schism, Apostasie, &c.* The first of them,  
 viz. the University of *Paris*, finding in the said  
 Book this Assertion, That the Pope may with  
*Temporal punishments chastise Kings and Prin-*  
*ces, depose, and deprive them of their Estates*  
*and Kingdoms for the crime of Heresie, &c.* con-  
 demn'd it in formal words, as new, false, erro-  
 neous, contrary to the Law of God, rendring odi-  
 ous the Papal Dignity, opening a gap to Schism,  
 derogative to the Sovereign Authority of Kings,  
 which depends on God alone, retarding the Con-  
 version of Infidels, and Heretical Princes, dis-  
 turbing the Publick Peace, tending to the ruine  
 of Kingdoms and Republics, diverting Subjects  
 from the Obedience due to their Sovereigns, and  
 precipitating them into Faction, Rebellion, Sedi-  
 tion, and even to commit Parricides on the Sacred  
 Persons of their Princes. And the other seven  
 Universities were not much behind; for they  
 also every one condemn'd it as false, erroneous,  
 contrary to the Word of God, pernicious, sediti-  
 ous, and detestable.

X I. That if any shall object those penal Statutes, which may perhaps be thought by some to have all their quarrel, and bend all their force, and level all the rigor of their Sanctions, against some harmless Doctrines and practises (whether in themselves otherwise true or false, good or bad) I say against the meer spiritual, meer sacramental rites of our Religious worship of God, and our belief of meer supernatural operations following, as for example, against our Doctrines of the Consecration and Transubstantiation, and our practice withall of the Adoration of the Host, which this present Parliament at *Westminster* in their late Act against Popish Recusants may be thought by some to make the principal mark whereat all the arrows of disavour must now be shot: the answer is both consequential and clear, *viz.* That the Law-makers persuading themselves, 1. That the Roman Catholics in general of these Kingdoms, both Ecclesiasticks and Laicks, had always hitherto since the Schism, either out of ignorance and blind zeal, or a mistaken interest, or irrational fear refused, or at least declined to disown by any sufficient publick instrument the foresaid Anti-catholick Positions and Practises, which maintain the Popes pretences of all Supreme both Spiritual and Temporal Dominion, Jurisdiction, Authority, Power, Monarchy and Tyranny, &c. 2. That their Missionaries, *i. e.* their Priests not only day and night labour, to make

## A Letter to the Catholicks

make new Profelytes , but also to infuse into as many of them and of their other Penitents as they think fit, all their own Principles of Equivocation and mental Reservation, in swearing any Oath even of Allegiance or Supremacy to the King, and forswearing any thing or doctrine whatsoever , except only those Articles which by the indispensable condition of their communion they may not dissemble upon Oath, 3. That the Tenet of Transubstantiation is one of those Articles ; therefore to discover by this ( however otherwise in it self a very harmless Criterium ) the mischief which they conceive to go along with it thorough the folly of Roman Catholicks in these Dominions , they make it the test of discriminating the Loyally principled Protestant from the disloyal and dissembling Papist. Which otherwise they would not have done, if the Romanists themselves , in general, who are Subjects to our Gracious King, had by any sufficient Test distinguished amongst themselves , and thereby convinced the Parliament, and all other Protestant people of his Majesties Kingdoms , that the belief of *Transubstantiation* amongst *English, Irish, and Scottish* Catholicks, is no more a sign or an argument of a *Puritan Papist*, than it is at present amongst the *French*.

XII. That we have no cause to wonder at the Protestants jealousy of us , when they see all the three several Tests hitherto made use of  
for

for trying the judgment or affection of *Roman Catholicks* in these Kingdoms, in relation to the Papal pretences of one side, and the Royal rights of the other, I mean the Oath of *Supremacy* first, the Oath of *Allegiance* next, and last of all that which I call the *Loyal Formula-ry*, or the *Irish Remonstrance* of the year 1661, even all three one after another, to have been with so much rashness and wilfulness, and so much vehemency and obstinacy declined, opposed, traduced, and rejected amongst them: albeit no other Authority or Power, not even by the Oath of *Supremacy* (a) it self, be attributed to the King, save onely Civil, or that of the Sword; nor any Spiritual or Ecclesiastical power be denied therein to the Pope, save only that which the General Council of *Ephesus* (b), under *Theodosius* the younger, in the Case of the *Cyprian* Bishops, and the next Oecumenical Synod of *Chalcedon* (c), under the good Emperour *Martianus*, in the Case of *Anatolius* Patriarch of *Constantinople*, and the Two hundred and seventeen Bishops of *Africk* (d), (whereof Saint *Augustine* was one) both in their Canons and Letters too, in the Case of *Arianus*, denied unto the Roman Bishops of their time: and albeit the Oath of *Allegiance* was of meer purpose framed onely to distinguish 'twixt the Loyal and Disloyal Catholicks, or the Honest and Loyal Party of them, from those of the *Powder-Treason* Principles; and albeit the *Remonstrance* of 1661, was framed

D

onely

(a) Art. 37. of the Church of England.

And Admonition after the Injunctions of Q. Elizabeth.

(b) In the year 431.

(c) In the year 451.

Can. 28.

(d) In the year 419.

only at first by some well meaning, discreet, and learned Roman Catholicks of the English Nation, and was now lately sign'd by so many and such persons of the Irish Nation as we have seen before; and was so far from entrenching on the Catholick Faith, or Canons, or Truth, or Justice in any point, that saving all these it might have been much more home than it is (though indeed as from well meaning honest men it be home enough;) nay, and albeit neither of these two later Tests (the Oath of *Allegiance*, or the *Irish Remonstrance*) promisseth to the King any other than meer Civil obedience; and this obedience too in meer civil or Temporal Affairs only, according to the Laws of the Land, nor denies any canonical obedience to the Pope in either Spiritual or Ecclesiastical matters purely such, nor indeed in any matter at all, wherein the Canons of the Catholick Church impower his Holiness, and wherein his Key does not manifestly err.

And how much more may it provoke them, to see the few Ecclesiastical approvers of the said Tests (especially of either of these two last) to have been therefore persecuted, amongst and by the foresaid generality of *British* and *Irish* Catholicks; yea to have been look'd upon as Outcasts, Excommunicates, Schismatics, Hereticks, and what not? And that excellent man, that most loyal and learned English Monk, Father *Thomas Preston*, for having formerly (both under his own name, and that of *Roger Winding-*

*(a)* so incomparably defended the foresaid Oath of *Allegiance*, to have been forced, nay content and glad at last to shelter himself in a prison, from the furious persecution of the Opposers? And after him so lately again, Father *Peter Walsby*, of Saint *Francis's* Order, only for having promoted the said *Loyal Irish Formulary* of 1661, and for having Subscribed it himself, and refused to retract his Subscription, to have been reduced to a far worse condition than *Preston*, even that of a *Bannito* or an *Out-lawed man*, by publick denunciation and affixion of him as an excommunicate person; to be shun'd by all former acquaintance, except a very few, and to be left alone at last for the matter, one single person to maintain the justice of that *Formulary*, and of his own defence, and cause, and carriage all along, and consequently to grapple with a numberless number of subtle and powerful, and implacable Adversaries?

*(a)* In the *Click* at *London*.

How much more to see so many Books of Roman Catholick Doctors, Italian, Spanish, German, Dutch, Candian, English, of *Bellarmino*, and *Becan*, and *Suarez*, and *Singleron*, and *Semkenius*, and *Tortus*, and *Eudemon Johannes*, and *Gretser*, and *Parsons*, and *Fitcherbert*, &c, to have been written, printed, and published against the foresaid Oath of *Allegiance*, enacted by King *James*? And amongst the generality of the Roman Catholick Reader, so many practical Students to have been indoctrinated by those very Books or some of them? Although

Books in truth wholly composed of lying Sophistry, *i. e.* of very false Doctrines in point of Religion, and very treasonable and pernicious in point of subjection; as it hath been sufficiently proved concerning all the above mentioned Doctors, by the foresaid indefatigable Writer *Thomas Preston*, who has not left his Antagonists either place or possibility of saying a word to his last Pieces, wherewith he so incomparably baffled all their Answers, Replies, Rejoinders, &c.

How much more after all this, and even since his present Majesties Restauration, to see so much wrath and rage against so innocent a *Formulary* of their own, and of professing *Allegiance* in meer Temporal things only? So many *Forreign Censures* of Divines, and forreign Letters of *Internuncio's* and *Cardinals*, to have been procured? And so many forreign both Citations and Excommunications to have been issued forth against the Subscribers of it, with professed design both to suppress it utterly, and either to silence them eternally, or to destroy them for subscribing it; yea so many *Missionaries* to have been employ'd, and *Commissaries* authorized? and for a dead list, and when opportunity served, at last in the year 1669 (besides *Provincials* instituted, and *Vicars Apostolical* made) even so many *Bishops* and *Archbishops* on a sudden to have been created in *Ireland* by his Holiness for that end chiefly? And all this strange and late procedure against  
so



so harmless a profession of Allegiance to have been hitherto look'd upon by the generality of *British* and *Irish* Catholicks (I mean by such of them as knew thereof) not only with indifferent eyes and thoughts, but by the far greater part of them received with complacency, and by all (for ought appears) submitted unto with a perfect resignation of their Souls to the good pleasure of his Holiness and his Ministers?

I say, it is not to be imagined that all these matters concerning those three several Tests, one after another, should have been and happened thus, even publicly before the Sun, and to the full Knowledge not of Catholicks onely, but of Protestants, but it must of necessity give very much ground to the more considering persons amongst the same Protestants, to persuade themselves, that however in our neighbouring Catholick Kingdoms the Article of *Transubstantiation*, and the Doctrine of the Bishop of *Rome's* universal Monarchy, or of his both spiritual and temporal supreme Jurisdiction, do not walk hand in hand together; yet amongst the generality of Roman Catholicks in these Nations, it hath been otherwise continually these last hundred years, and is at present; whether in the mean time this proceed out of Ignorance, or Interest, or both.

XIII. That thus at last, the only true both original and continual causes on our side of all

## A Letter to the Catholicks

the severe Laws, and of all the other grievous misfortunes and miseries, past and present, which we complain of and groan under, as peculiar to the Professors of the Roman Catholick Religion in these Nations, appearing to be, and really being such as I have hitherto discoursed; none can be so short sighted, or so unapprehensive, as not without further discourse to understand likewise the only Christian, and proper efficacious remedy of all the said evils; for what I mean concerns the future, and our own endeavors, and concurrence with God and man to help our selves. For certainly nothing can be more obvious to reason, than that since our own, either formal or virtual, expref, or tacit owning of so many uncatholick Positions, and so many unchristian practises (by our continual refusing to disown them, or either of them, in any sufficient manner, or as we ought by any proper Test) hath been of our side hitherto the only immediate cause of all our woes, and especially of all those legal Sanctions, which upon due reflection do without doubt render our best condition even at present anxious: it must follow, That the only proper, true, and efficacious remedy on our side also, must be at last our own free, and unanimous, and hearty, and conscientious disowning of all and every the said erroneous Positions, and wicked practises, even by such a publick, full, and clear Instrument, or Declaration and Oath as may satisfy all Protestants of our utter

Averf-

Averseness and Enmity to all Rebellious Do-  
ctrines and Practices whatsoever; especially to  
those which tend to the maintaining of any  
kind of temporal Dominion or Jurisdiction,  
direct or indirect; or even any spiritual Power  
or Authority which may have the effect of  
such temporality in the Pope or See of Rome;  
over His Majesty, or any of His Majesties Sub-  
jects, or at all within the Realm of England,  
Ireland, or Scotland, or within any of the other  
Dominions acknowledging His Majesty, even  
in any case or contingency imaginable, especi-  
ally in case of ~~either~~ true or only pretended  
*Apostasy, Heresy, Schism, &c.* and such pub-  
lick Instrument, Declaration, and Oath so full  
and clear even also against all equivocations,  
and both mental and vocal evasions whatsoever;  
to be in your name, together with your Petiti-  
on most humbly presented to the King and Par-  
liament (some time this present Session) by  
your sufficient Representatives, the Roman Ca-  
tholick Lords, or such of them as will be plea-  
sed to take these matters to heart.

X I V. That when in such manner, as you  
ought to you have performed that duty which  
you have so long owed to God and the King,  
to your Country and Religion, to the Christian  
Church in general and all mankind, and amongst  
them to your selves & your posterity after you:  
and which you have thereby done your part to  
gain

## A Letter to the Catholics

disarm all the anger of the Presses, and to silence all the clamor of Pulpits, and put an effectual stop to a thousand new Invectives, and ten thousand more Sermons, preparing to incense the Protestant people against you, *i. e.* when by such a publick Instrument, or solemn Declaration, and Religious Oath of the generality of your Nobles, Ecclesiasticks, and Gentry, you shall have quite rendred insignificant their, I know not which, more affrighting or bewitching Theme, quite destroyed their Common place, and no less effectually than clearly answered their only grand Objection against your Liberty, *viz.* That of *The inconsistency of the safety of a Protestant Prince, or State, or Kingdom, or People, with Liberty in the same Dominions given to Roman-Catholic Subjects*: and consequently when by doing so, you shall have done your selves all the greatest right you can think of, *viz.* you shall have conform'd to the inward dictates of a good Conscience, wiped off from your holy Religion, the outward scandal of most wicked Principles, yielded to victorious Truth wheresoever you behold Her; and which is and must be consequential, when you shall have thus, after a tedious Contest of above an Hundred years, advanced on your side, the first considerable step to meet half way the Right Reverend Prelates, and other Learned Teachers of the Church of England, in order to a happy Reconciliation at last of the remaining

maining differences: then may you confidently expect from their side also ( *i. e.* from His most GRACIOUS MAJESTY, and the great Wisdom and Piety of both Houses of PARLIAMENT ) all that Ease, Relaxation, Indulgence, Peace, Kindness, Love, which by any men dissenting yet in so many other points from the Religion established by Law can be in reason expected, even a Repeal at least of all the *Sanguinary* and *Multitative* Laws. For to expect an equality in all Priviledges with those that are of the Protestant Church, until God be pleased to bring you nearer them, or them to you, than in a meer profession ( how real, and cordial, and universal, or comprehensive soever ) of Allegiance to the KING in Temporal or Civil Affairs onely: I say, till that day come, which we pray for, it will ( I believe ) seem unreasonable to your selves, to expect that equality with them, which they were not to expect of you, if you had the power in your hands, and they were in your Condition. How can they in reason expect so much favour as they now shew us, if they retain any memory of former Times, and consider the now prevailing Party amongst us, and PAPAL CONSTITUTIONS even at this present governing that Party, at least in relation to such as are reputed HERETICKS or SCHISMATICKS by the *Consistory* at Rome?

XV. That

XV. That of those Ecclesiasticks, who (as the English Opposers of the Oath of Allegiance, or the Irish Persecutors of the Loyal Remonstrance) shall endeavour to persuade your continuing alwayes Rigid Papalins, maugre Heaven and Earth; and to stifle any motion or thought of giving a Protestant Prince, or Parliament, any more satisfaction in the principal point either of Consistence or Inconsistence, &c; than your selves, or your Predecessors have given hitherto; some of them are naturally averse to the Crown of England, and would be so, thotigh it were as intirely devored now to the See of Rome, as it was at Dover, when King John laid it there at the Legat's feet; others are daily expectants of Mutres, and Titles, and Bulls, and Dignities, from that City of Fortune; others have already taken the Formal or Ceremonial possession of their now most Illustrious, and most Reverend Lordships (and these also have already at their Consecration bound themselves Liege-men to His Holiness, even

(a) See this Oath in the Roman Pontifical of Clement VIII, anno 1596; Pro universo Orbe christiano, Printed at Antwerp by Plantinian, in the year 1626. It is there pag. 59, 60, 61, under the Title, De consecratione Electi in Episcopum: and again, under the Title, De Palio, pag. 86, 87, and 88. In both places it is word by word in this following manner or Formula.

by the very strictest Oath (a) that could be sworn or penn'd, especially being the Pope Himself is the only Interpreter thereof; and those that

EGO N. Electus Ecclesia N. ab hac hora  
in antea fidelis & obediens ero beato  
Petro Apostolo, Sanctaeque Romanae Ecclesiae;  
& Domino nostro, Domino N. Papa N. suisque  
Successoribus canonice interuentibus. Non ero  
in consilio, aut consensu, vel facto, ut vitam  
perdant, aut membrum, seu capiantur mala  
captione, aut in eos violenter manus quomo-  
dolibet ingerantur, vel iniuria aliqua infe-  
rantur, quouis quaequo colore. Consilium vero  
quod mihi credituri sunt, per se, aut Nuncios  
suos, seu litteras, ad eorum damnum, me sci-  
ento, nemini pandam. Papatum Romanum,  
& Regalia Sancti Petri, adiutor eis ero ad  
vitinendum, & defendendum, salvo meo Ordine,  
contra omnem hominem. Legatum Aposto-  
licae Sedis in eundo & redeundo honorifice  
tractabo, & in suis necessitatibus adiuuabo.  
Iura, bonas, privilegia, & auctoritatem  
Sanctae Romanae Ecclesiae, Domini nostri Papa,  
& Successorum praedictorum, conservare, de-  
fendere, augere, promovere curabo. Neque ero  
in consilio, vel facto, seu tractatu, in quibus  
contra ipsum Dominum nostrum, vel eandem  
Romanam Ecclesiam, aliqua sinistra, vel pra-  
judicialia personarum, iuris, honoris, status,  
& potestatis eorum machinentur. Et, si talia  
a quovis tractari, vel procurari novero,  
impediam hoc pro posse; & quanto citius po-  
tuo, significabo eidem Domino nostro vel alteri,  
per quem possit ad ipsius notitiam pervenire.  
Regulas Sanctorum Patrum, decreta, or-  
dinationes seu dispositiones, reservationes,  
provisiones, & mandata Apostolica, totis vi-  
ribus observabo, & faciam ab aliis observari.  
Haereticos, Schismaticos, & rebelles eidem Do-  
mino nostro, vel Successoribus praedictis, pro  
posse persequar, & impugnabo. Vocatus ad  
Synodum, ventum, nisi praepeditus fuero cano-  
nica praepositione, Apostolorum limina signis

now gave for Pro-  
motion, must here-  
after, when they  
can catch it, be  
likewise sworn by  
the very same  
Oath, before they  
be either Installed,  
or Consecrated; o-  
thers are not only  
by the general vow  
of Regular Obedi-  
ence, but either by  
another special one  
of meer Blind O-  
bedience, or, at  
least, special Inter-  
pretation of the said  
general vow, tyed  
for ever to Travel  
into any part of  
the Earth, and do  
whatever His Holiness  
shall command  
them, without ex-  
amining the reasons  
of His Will; and  
these are they who  
fish most and best  
in troubled waters.  
nay, who make all  
Fish that comes to  
their

their Net; others are of the Sect of *Indifferents*, except where their own individuals are concerned, and in order to some peculiar temporary advantage to themselves; others are meer pretending *Zealots*, *Bigots*, *Hypocrites*, but withal ignorant enough most of them. I have the Charity to think there are others, who either dare do no other for Fear, and that partly excuses; or who want parts or means to know better, which is the onely thing that can make them innocent in this matter.

Whosoever shall consider all and every the special ryes of this Oath, will not much admire at the carriage either of the Ecclesiastical and National Congregation of the Irish Archbishops, Bishops, and other Ecclesiasticks at Waterford in Ireland, under the Presidency of the Papal Nuncio Kinnecini in the year 1646, against the

lia trienniu personaliter per meipsum visitabo; & Domino nostro, ac Successoribus præsatis, rationem reddam de toto meo pastoralis officio, ac de rebus omnibus ad meam Ecclesiam statum, ad Cleri & Populi disciplinam, animarum denique quæ meæ fidei tradita sunt, salutem, quovis modo pertinentibus; & vicissim mandata Apostolica humiliter recipiam, & quam diligentissime exequar. Quod si legitimo impedimento detentus fuero, præfata omnia adimplebo per certum Nuntium ad hoc speciale mandatum habentem, de gremio mei Capituli, aut alium in dignitate Ecclesiastica constitutum, seu aliæ personarum Ecclesiasticarum habentem; aut, his mihi deficientibus, per Diocesana Sacerdotem; & Clero deficiente omnino, per aliquem alium Presbyterum Secularem, vel Regularem, spectata probitatis & religionis, de supradictis omnibus plene instructum. De huiusmodi autem impedimento docebo per legitimas probationes, ad Sanctam Romanam Ecclesiam Cardinalem proponentem in Congregatione Sacri Concilii, per supradictum Nuntium transmittendam. Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo; nec de novo infundabo, vel aliquo modo alienabo, etiam cum consensu Capituli Ecclesie meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero; penas in quadam super hoc edita Constitutione contentas, eo ipso incurere volo.

Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.

Tum respondet Consecrator, Deo gratias.



*Peace* of the same year, or of the other of the *Prelates* of the said Kingdom after at *Jamstown*, against the *Peace* of the year 1648. Both the one and the other, as to their *Archbishops*, *Bishops*, and *Abbots*, took the said *Oath* to the *Pope*. And none of them took either of the *Oaths* of *Supremacy* or *Alligiance* to the *King*, or indeed any other at all to Him, save onely that of the *Irish Association*. Whence moreover is consequent. That we must not wonder, if their Successors, the present *Irish Archbishops*, *Bishops*, and *Abbots* of the *Roman Communion* (besides the *Doctors* of *Divinity*, *Law* and *Physick*, of the same *Communion* and *Nation*, graduated abroad in *Catholick Universities*, and consequently tyed to the *Pope* by another special *Oath*) follow upon occasion the example of their said Predecessors. Nay, there is not so much as an *Irish Oath* of *Association* to oblige these latter to acknowledge the *King*, much less to be true to Him. For we know they condemn not only the *Oaths* of *Supremacy* and *Alligiance*, but even the *Irish Renonstrance* of the year 1661, and persecute it to boot. Nay, we know they must be perjured to the *Pope*, if they prove faithful to the *King*. Whether so, or no, to God? judge you. I am sure, if they were not *Traytors* in taking the foresaid *Oath* to His Holiness, they were at least *Renouncers* of their *Alligiance* to His Majesty, and of their *Obedience* also to the *Catholick Church*.

XVI. That, specially where the matter in it self is so clear and evident, there is but little reason why you should be either persuaded or dissuaded by any of these men. It is not really your salvation they promote, by dissuading or diverting you from such a profession of your *Alligiance* to the *King*, as would in part formally, and for the rest virtually and consequentially, renounce, abjure, condemn, abhor, detest, and even in formal terms protest against all those uncatholick Posirions, and unchristian Practises before related. It is indeed their own worldly gain and greatness, that the leading

leading men aim at. They drive at all; and if they thrive, they will have all. If they fail in their great and bold attempt (an attempt forsooth *pro bono Ecclesia Dei*) yet they know where to live as well for the conveniencies of this World, as they do at present with you, and many of them much better. But when that happens, you may starve many of you in a Jayle, and your Posterity after you be for ever miserable, not knowing where to find relief. And by losing on such an account all the lawful comforts of this life (to say no worse) you cannot with any certainty, or even the least *intrinsec* probability, expect to be therefore Crown'd as *Martyrs* or *Confessors* in the next. However they may glorifie you, to incite others to do as you have done, you cannot amidst your Sufferings, have the comfort of believing them, or account your selves *Martyrs* of Christ, or of the Christian, or Catholick Religion; unless you are silly enough to be persuaded, That such Positions and Practise, as the whole Christian Church from the beginning, and even for Ten whole Ages after, condemned in effect as erroneous and wicked, be that *Righteousness*, or part of that *Righteousness* whereof our Saviour speaks in St. Matthew, declaring there unto us, That (a) *Blessed are they who suffer persecution for Righteousness sake*, because theirs is the Kingdom of Heaven.

(a) Mat. 5.

XVII. That

XVII. That no less a man (yes, no less a Saint, a Holy Doctor and Pope too) than Gregory the Great Himself, writing above a Thousand years ago to all the Bishops of Ireland (4), on the subject of their being then under a grievous persecution for a less improbable, less reprobable, and I am sure less interested Cause, viz, That of the *Tria Capitula*, relating to the great Council of Chalcedon, hath spoken as plainly to them, as I do here to you. For in his Epistle (b) superscribed, *Ad universos Episcopos per Hiberniam constitutos in causa Tria Capitulorum*, He told those Irish Bishops in plain terms, That they were not to expect in the other life any Rewards for their suffering in this for the Cause of the *Tria Capitula* (or for any other unreasonable Cause whatsoever, for any at all which was not of Divine Catholick Religion but of humane uncatholick Opinion or Faction) not even for suffering so grievous a Persecution as they complain'd of, nay, seem'd also by their Letter to glory in. *Prima* (sayes he) *Epistola vestra frons, gravem vobis pati persecutionem intulerit. Quae quidem persecutio dum non rationabiliter sustinetur, nequaquam proficit ad salutem. Nam nulli fas est retributionem pramiorum expectare pro culpa. De-*

(a) Whether of *Hibernia*, as in the common Editions; or of *Iberia*, as in *Rom. Corin.* in *Gratian. de Consecrat. dist. 4. cap. 144. Ab Antiqua.* it matters not, for either way it serves to my purpose.

(b) *Lib. 2. Regill. Indict. Ep. 36.* Which Indiction fell into the year of Christ 592.

*betis*

betis enim scire, sicut Beatus Cyprianus dixit, quia Martyrem non facit pena sed causa. Dum igitur ita sit, incongruum nimis est, de ea vos quam illicitis persecutione gloriari, per quam vos constat ad aeterna pramia minime provehi. And yet we know that Cause of the *Tria Capitula*, for which those ancient Bishops of *Ireland* did then suffer, was in it self far more specious, than yours can be in the Case proposed. Nay, we know it was indeed so specious and probable, that they of *Ireland* then had not only the Bishops of many other Provinces, even of the *Roman Empire*, concurring with them in opinion; but the chief of all Bishops in his time (that was a little before *St. Gregory the Great's* Pontificat) even Pope *Vigilius of Rome*, and Him also extremely persecuted for the same Cause, yea buffered, drag'd, imprisoned at *Constantinople*, &c. by command of the Catholick Emperour *Iustinian* (a). Nay, we know it was so specious a Cause, as not only to have in the bottom of it nothing of worldly Interest, Dominion, Power, Riches, nothing of Supremacy or Primacy, even Spiritual, much less any thing at all of Rebellion, or Blood, or Wickedness, under any pretence whatsoever. For these Sufferers both pretended and intended the sole honour of Christ against *Nestorianism*. And yet we see how severely and positively they (i. e. those ancient Bishops of *Ireland* or *Iberia*) were by *Gregory the Great* dealt with on the point of their suffering Persecution for that Cause,

(a) Baron.  
ad ann.  
Christ.  
552.

Cause, how specious or probable soever, which a greater body of Christians did condemn, and which all Christians might be sure was no part of those undoubted verities of Religion, for which if occasion were, they were bound to suffer, and suffering and dying so, were also to expect certainly and confidently the reward of the blessed, a Crown of Glory in Heaven.

Whence you may judge what he would say to you at this present, for being led by men who would persuade you still to suffer persecution for a Cause which hath nothing of that speciousness in it; a Cause which hath nothing to make the sufferance for it appear, in any wise rational, to sober men; a Cause that hath not the ancient, nor even the modern Bishops of any one other Kingdom or Province in the World to make it seem the less improbable, no nor any one of those ancient Bishops of *Old Rome* alone; and yet a Cause that in the very outward *Superficies* hath nothing clearer than worldly Pomp, Power, Vanity, Pride, Usurpation, Rebellion, Treason, Blood, and all kind of Injustice and Vice to brand it; and finally, by very evident consequence, a Cause that in its own nature conduces to nothing (nor according to reason can promote any thing) less than the honour of either the Divinity or Humanity of our Saviour Christ against any Sect whatsoever.

XVIII. That in the last place, having your eyes thus prepared, all these things being consider'd, you may clearly see thorough that other fly artifice of those self same interested men, whereby they would perswade you at least to so much filial Reverence to the great Father of Christendom, as to acquaint Him first with your present condition; send him a Copy of the publick Instrument you intend to fix upon, with the Reasons also inducing you thereunto; Pray His approbation thereof in order to your signing it; and then expect a while his Paternal Advice and Benediction, before you make any further Progress.

You may at the very first hearing of this Proposal plainly discover their design to be no other than by such indirect means of cunning delays under pretence of filial reverence forsooth, to hinder you for ever from professing (at least to any purpose, i.e. in any sufficient manner, or by any sufficient *Formulary*) that loyal obedience you owe to His Majesty, and to the Laws of your Country in all Affairs of meer temporal concern. This you cannot but judge to be their drift, unless peradventure you think them to be really so frantick as to perswade themselves, That from *Julius Caesar*, or his Successor *Octavian*, after the one or the other had by arms and slaughter tyrannically seized the Commonwealth, any one could expect a free and voluntary

untary restitution of the People to their ancient Liberty ; or ( which is it I mean and is the more unlikely of the two ) That from Clement the Tenth now sitting in the Chair at Rome, or from his next, or from any other Successor, now after six hundred years of continual usurpation in matters of highest nature, and now also after the Lives of about fourscore Popes, one succeeding another since *Hildebrand*, or *Gregory* the Seventh his Papacy, and since the Deposition of the Emperor, *Henry* the Fourth by Him, in the year of Christ 1077, any one should expect by a Paper-Petition, or Paper-Address, to obtain the restoring or manumising of the Christian World, Kingdoms, States and Churches, to their native rights and freedom ; or that indeed it could be other than ridiculous folly and madness to expect this. And yet certainly this must be the natural consequence of the Popes, or present Papal Courts, giving you Licence to Sign such a publick Instrument, as will do your selves and Religion right amongst His Majesties Protestant Subjects, or as even amongst your selves will satisfie the more ingenuous, loyal and intelligent Persons.

Thus at last in so many several Paragraphs ( in all eighteen ) I have given at large, those farther and more particular thoughts of mine relating both to the proper causes, and proper remedies of those Evils, which, as you so much complain, lie so heavy on you, as *Papists*, to wit, the ri-

gorous Sanctions of the penal Laws, &c. And consequently I have given you those conceptions, whereof I said also before, not only *That* without peradventure you may find them to be right, if you please to examine things calmly with unprejudic'd reading, and coolly with unbyass'd reason; but also *That* beside your great concern above others in the peculiar Subject of the Book, it was my desire to speak directly and immediately to your selves all, that moved me to make this consecratory Address to you, as esteeming the knowledge of such matters to be for your great advantage, and withall considering a Dedicatory Epistle as the fittest place in which I might present them to your view.

A third motive yet, and this the onely other (if ineffect it be another) of this *Dedication*, was my further desire of choosing you as the fittest Judges of such a work; seeing you are the only Professors amongst all those of so many different Churches in these Kingdoms, who peculiarly derive your Faith from that of *Old Rome*, which will still be famous throughout the *World*. For although I thought it excusable not to importune you for Patronage to a Book whose Nativity is, I know not which, very hard or very easie to calculate; nevertheless I held it but reasonable to submit wholly to your Judgment the Book it self, and the Subject therein handled, or the Controversie 'twixt the persecuted Remonstrants of the year 1661 of  
one



one side, and their *persecuting Antagonists* of the other. In which Judgment of yours I have the more reason to be concern'd for both, That this, and some other Books or Tracts of mine already printed and publish'd (besides some other well nigh ready for the Press, as well in English, as in Latin) do in that cause wholly decline the *Authoritative judgment* of His Holiness, and consequently of all His suspected Ministers, and all other suspected Delegates whatsoever: as holding them in that Controversie not to be competent Judges, but criminal Parties; and knowing that not only in common reason and equity, but also by the express Canons of the Catholick Church, they cannot be Parties and Judges in the same cause with *authority* to bind others. Therefore until His Holiness, or His subordinate Ministers, Officials, or Delegates under Him, in point of, or in order to such *Authoritative Judgment*, be pleased to proceed Canonically against me, and other *Remonstrants*, i. e. to proceed against us in a Regular Judicatory or Tribunal, and in a Regular way, that is, by giving us indifferent Judges, and a place of safety to appear in, and both beyond all exception, according to the Canons of the Universal Church; I and my said Fellow-sufferers (the few remaining constant *Remonstrators*) must be in a high measure concern'd in that other (I think) more excellent kind of judgment which is common to you, and to all judicious, sober, conscientious Men; a judgment

ment not of *authority* or *power* to bind others, but of *discretion* and *reason* to direct your selves in order to that opinion you are to hold of, and communication you may have with us; after you have throughly and seriously ponder'd the merits of our Cause, and the proceedings of those who would make themselves even against all the Rules of Reason, and all the Canons too of the Christian Church, our *authoritative* Judges in that very Cause, in which they are the principal Parties. However, though I cannot for my own part, otherwise choose than be somewhat solicitous for the success while it is a meer future contingency; yet I hope, and am almost confident, That my integrity and constancy in the *Roman-Catholick Religion*, shall be vindicated against all Aspersions and Misconstructions, when I appeal to you for Justification, whose Censure would be the most grievous that can befall me. For in truth I do Appeal to you in this very passage, most humbly and earnestly demanding of you;

1. Whether in those two grand Controversies, one succeeding another, the former, that of the Nuncio *Rinuccini's* Ecclesiastical Censures of *Interdict* and *Excommunication* in the Kingdom of *Ireland* (a) against all the Adherers to the *Cessation* concluded by the *Confederate Catholics* with the (then) Baron (now or late Earl) of *Inchiquin*, who had then declared for the late King; the later of the *Remonstrance*

(a) ann.  
1648.

*France* presented to His Majesty (b) since His (b) ann.  
Happy Restauration; in both which I have 1667.  
ever since continually engaged against the *Roman Courts* designs on the Supreme Temporal power of these Kingdoms, Whether, I say, my Sermons or my Books, my Doctrine or my Practice in the Concerns of either Controversie, can be justly tax'd with so much as one tittle, or one action against that *Roman-Catholick Faith* which you all, together with the *Roman-Catholick World* abroad, believe as necessary to Salvation?

2. Or, seeing there is not so much as any one tittle, or any one action hitherto alledg'd against me as such, other than what is in effect and substance my Assertion or Vindication of the Supreme Temporal Sovereignty of the Crowns of these Kingdoms, i. e. of their being in all Temporals, and all Contingencies whatsoever, independent from any but God alone; and therefore in Temporals no way dependent from the Pope either by divine or humane right; Whether any person may on such ground call in question the sincerity of my believing, or professing as I ought, all the undoubted Articles of the *Roman Catholick Faith*?

3. And seeing there was never yet any other matter, not even by my greatest Persecutors at any time, objected, articulated, or pre-

tended against me beside that, i. e. besides my former opposing the *Nuncio's Censures*, and my later promoting the *Remonstrance*, and my endeavours in both against the pretences of the *Roman Bishops* to the Crowns of *England, Ireland, Scotland, &c* ; Whether it may in any wise be said or thought by unbiassed learned men, That I have given any real ground for the vile detraction of those who treat me every way as if I had been a desertor of the Church ?

4. Nay, Whether considering *first*, The nature of those two great Controversies, wherein I have so freely engaged against all the power of the *Roman Court* abroad, and all the endeavours of the *Nuncio's Party* and *Antiremonstrant* Clergy at home; *secondly*, The most grievous, manifold, and continual persecutions I suffered in both Causes, one while by Suspensions and Deprivations, another while by Excommunications, then by Imprisonment in a Foreign Countrey, even as far off as *Spain*, and then again by new Thunders of *Ecclesiastical Censures*, and by scandalous *Declarations*, and *posting of my Name*, besides other frequent enterprizes on several occasions against both my Liberty and Life; *thirdly*, My continuing constant in both Causes even all along to this very day, even also then (and that not only once happening) when I had no support in this World but my own Conscience  
of

of sufferings, i. e. my own certain knowledge  
of my suffering onely for righteousness sake ;  
nay then also, when some of my chiefeſt Ad-  
verſaries laboured with all their powerful ma-  
lice even here at *London* to compel me, and ſpa-  
red not to ſpeak openly, that either they would  
compel me to renounce the *Roman-Catholick*  
*Church*, and declare my ſelf an *Heretick*, or  
they would make me ſubmit to the *Roman Court*  
in the latter of theſe two Cauſes, viz. that of  
the *Loyal Remonſtrance*; it being the onely  
matter then proſecuted againſt me; fourthly,  
Their failing nevertheless to this preſent, in ob-  
taining their will of me in either the one or  
other; Whether, I ſay, conſidering all this  
(whereof, beſides many men, I am ſure the  
All-ſeeing God is witneſs) it be not more like-  
ly, That no kind of prejudice againſt the *Ro-  
man-Catholick Faith or Church*, but a true and  
powerful zeal according to knowledge for the  
primitive Chriſtian purity of both, is it that  
hath ſet me againſt thoſe opinions and practices  
flowing in the corruption of latter Ages from  
the *Roman Court*, which have ſhaken *Religion*,  
divided *Chriſtendom*, and brought a ſcandal up-  
on *Faith*, as if it were to be ſupported or ad-  
vanced by the wrath and rage of men, by Re-  
bellion and Slaughtering, by ſubverſion of Go-  
vernment, and Confuſion of the World; ſo  
making it a ground of jealouſie to Magiſtrates,  
and diverting peaceable and charitable Souls  
from that union which ought to be amongſt the  
Disciples of Chriſt?

5. Alſo

5. Also whether it may not by rational men be at least charitably believed, That I would not so often at several times, and upon several occasions, since first I engaged in either Controversie, especially in the last, have refused many Preferments in my own Order, have rejected many tempting proffers too even of Episcopal dignity in my own Country, have also particularly and lately in the *National Synod or Congregation* held at *Dublin*, anno 1666, and that in publick, before all the Fathers, refused to yield by any means to their pressing offer not only of all the best Commendatory Letters that could be drawn on Paper in my behalf both to His Holiness Himself (who then was.) and the Cardinal Patron, and the Congregation *de Propaganda*, and all other Ministers of the *Roman Court*, as many as were concern'd in the Affairs of *Ireland*; but also of a yearly and very considerable Salary too by general Applotment, amounting (as they esteemed or computed it) in three years, to two thousand pound English money; and in lieu of all these offers, have deliberately chosen to run the manifest hazard of undergoing, and accordingly since to have in very deed undergone all the vexatious infamy of *Ecclesiastical Censures* in my own Church, Order, and Countrey; and all the further Evils not only of some (at least consequential) hardships, but of many black Calumnies, many bitter Reproaches, yea, and some yet more inhumane Machinations of cruel men,

men, even here in *England* these four last years since 1669: Whether (I say) it may not by rational men be (and be at least charitably) believed, That I should not have rejected freely all those tempting offers, and in lieu of them, voluntary is chosen to lie under all these Sufferings, for any thing less than the keeping a good Conscience, and the preserving the honour of Christian Catholicism untainted at least in some Priests and Religious men of the *Roman-Catholick Religion* in these Nations, and the justifying myself, and those of my way (the few *Irish* constant *Remonstrants*, with such others who communicate with them) Loyal Subjects to our Prince the King of *England*, and the winning also (for the good of *Catholicks* in general) upon His Majesties *Councils*, *Parliaments*, and all good *Protestant* People, by our peaceable Conversation and Faithfulness amidst all our Suffering from every side, notwithstanding any difference from the *Protestant Church* in some few Articles of Religion? Whereas such other Church-men of the *Roman Communion* as by their practises or principles have formerly shewn themselves, and still appear to continue Enemies to the Supreme Temporal Government of these Kingdoms, may in all reason expect the severest Laws to be edg'd against them by Authority, under which, it will be sad, to suffer as evil doers

6. Lastly,

6. Lastly, Whether it had not been very much for the advantage of *Roman-Catholicks* in general, and their Religion, in this Monarchy, That these last Hundred years they had been indoctrinated onely, and wholly guided as to their Consciences, by such *Roman-Catholic* Priests and Churchmen as are of my Principles in relation to the Temporal Powers independence from *Rome*, and the indispensable Obedience of Subjects in Civil matters, and both the injustice and invalidity, or nullity of *Ecclesiastical Censures* pronounced against either Prince or People, or Priests, for maintaining these not onely Rational, but Christian Principles; or asserting any of all their necessary Antecedents, Consequents, or Concomitants?

And now ( *my Lords, Fathers, and Gentlemen* ) to your impartial judgment on all and each of these *Queries*, I do with due submission most heartily and freely Appeal; That you may determine (for what concerns you) of the Truth or Falsity, Likelihood or Unlikelihood of that worst of Scandals, *viz.* Desertion of my *Order* and *Religion*, where-with I have been frequently aspersed on several occasions, as in former times even Twenty years ago by some of the *Nuncio's* Faction, so of late, during all these Four last years, by others of the *Anti-remonstrants*; especially



ly by some Churchmen, who so little consider their holy Function, that they seem to have lost all regard to Truth and Honesty, and do not boggle at the shame of being daily found in manifest Forgeries, so they may but do their work to serve themselves by it, or to rid out of their way any person who they fear may obstruct their ambition, *i. e.* their design of confounding all again, if they alone cannot otherwise command all. Onely I shall further beg as to this matter, that before you determine of it, you would be pleased to read over these following *Appendages*.

*First Appendage relating to the Fourth Querie.* That in regard of the times, places and occasions I lived in, and Employments I had, and Books and Persons I conversed with of every side, and my own both Curiosity and Concern to understand matters aright, and to see into their genuine causes, I may without vanity say of my self, That I have had more than common Opportunities to know the Doctrines and Practises of the *Roman Court*, what they are, and how hurtful: how pernicious to these Kingdoms, and to the *Roman-Catholick Religion*. And that ever since I came to see into these things, at least ever since I gave my self to a serious and full consideration of those principles and wayes (which

(which was about Twenty-seven years since upon occasion given me by that Faction) I have most heartily abhorr'd, and at all times, and upon all Occasions, protested against them; and the more I have known of them, still the more I have seen cause to detest, and to protest against them, as I do at this day.

*Second Appendage relating to the Fifth Query.* That I can, and do appeal to God Himself, That next after the regard of not wounding mortally my own Conscience by a manifest desertion of Truth, and equivalent profession of such Errours as I know certainly to be against the Doctrine of the Catholick Church, and Gospel of Christ, the chiefest motive I had for bearing up constantly so long a time against all *Censures, Precepts, Monitories, Denunciations, Affixions, Decrees*, and other grievous concomitant Persecutions in the often mention'd Cause of the *Loyal Formulary*, was the regard of not doing you all the *Roman-Catholicks* of His Majesties three Kingdoms the greatest injury that I could possibly do you (or perhaps any man of my degree) by confessing the grand Objection against you to be insoluble. For I saw clearly, That if either the temptation of preferment to Offices and Dignities; or the tryal of punishment by *Censures* and *Calumnies*, and all their Consequents, at the plea-

pleasure of some Grandees at Rome, should have had that influence on me as to make me in effect absolutely to renounce my Allegiance to the King, by retracting the Subscription of my hand to that Instrument professing it in meer Temporal things onely, the Argument thence derivable must have been obvious to any judicious knowing Protestant inclin'd to do you a prejudice, as soon and as often as the Parliament sat, and were moved in your Concerns. Such an Argument I mean, as urg'd home by a good Orator, would even before indifferent Judges give much colour to that grand Objection, viz. *The inconsistency in these Nations, twixt the safety of a Protestant Government, and the giving of Liberty to Roman-Catholicks, by repealing the penal Laws yet in force against them.* In substance it would have been alledg'd, That the Roman-Catholicks (at least for the generality of them) would be alwayes (right or wrong) directed by their Priests. That their Priests are most of them on the Popes side in this Controversie. And if any of them be so hardy to oppose His Usurpations, there is no trusting of them; for there is no reason to expect that any of them will stand to His principles, and hold out. For Example, they might have instanced in *unworthy me*, if I had fallen off, after so long, and such manifold tryals of my constancy for Seven and twenty years past, and after so many and so great obligations, to persevere until the end of my life.

This

## A Letter to the Catholics

This and much more would in all probability (I am sure might in all reason) be alledg'd to make that great Objection hold against you, had I hitherto submitted to the dictates or pleasure of the *Roman Court* in either Cause. But it is not my business here to open more at large, or press more home this Argument with all the aggravating circumstances, both such as are fresh in memory, and such as might be derived from the memory of former times. My purpose was to hint it onely, as believing this enough to shew you the reasonableness of that second Motive I had for holding out so constantly in such a Cause, and in the very manner I did all along against so numerous and so dangerous Adversaries; especially seeing that very manner of my holding out so, or of defending my self the best I could against them, was, and is authorized not only by the Divine Laws of Nature and Christianity, but also most expressly and clearly by the positive Constitutions of men, even of *Roman-Catholicks*: viz. the fundamental Laws of *England* and *Ireland* (not to speak now of other Catholick Nations of *Europe*) so many Hundred years since Enacted by the *Roman-Catholick* Princes and Parliaments of these Kingdoms, against all Foreign Citations, or Summons from a Foreign Power beyond the Seas; and also the Ecclesiastical Canons of the *Catholick Church* throughout the World (nay, of the very Papal Canons themselves) forbidding in expresse terms

terms *Judicia Ultramarina* (a), and expressly (a) Vide  
decreeing against many other special Injustices S. Cyprian.  
and Nullities on other grounds in the late pro- *Epist. 55.*  
cedure against me (b). *ibi, Statu-*  
*tum esse*

*omnibus*  
nobis, &c. Concil. African. (Episcop. 217 inter quos Divus Augustinus  
erat) Can. 92. (relatum pariter in Cad. Can. Eccles. Affric. Can. 125.)  
& Synod. ad caelest. Item 3. q. 6. (hæc capita, viz.) *ibi. Ultra.*  
*Si quis Clericus. Peregrius. Qui crim. & q. 9. cap. Nec extra. Item cap.*  
*Nonnulli de Rescrip. Item. Stat. General. Barchinontensia Ord. Min. cap. 5.*  
*S. 1. num. 1, & 2. ubi Patres rationem habent illius naturalis Canonum*  
*aquiritatis.*

(b) If you would see more Quotations both of the Canon and  
Civil Law against every particular Injustice committed in Sum-  
moning me to appear beyond Seas, and which do justify in all re-  
spects my procedure in not obeying such Summons, you may con-  
sult my *Latin Epistle to Harold*, pag. 6, & 7. besides my *Latin Hi-*  
*bernica, Third Part*, and you will find a very great abundance of  
the clearest both Texts and Reasons imaginable.

Of all which manifold Authorities of Rea-  
son, Gospel, Humane Laws and Canons, having  
had sufficient knowledge when I engaged in  
the Controversie, and more when for so enga-  
ging, and for that only, I was so strangely pro-  
secuted by *Summons, Censures, &c.* I thought  
that even my duty to you, and the regard I was  
bound to have of your common Interest, requi-  
red of me to make the best use I could of that  
knowledge in order to your Publick good, as  
well on the one hand to assert your and my  
both Native and Christian right against them  
that invaded it by those unlawful proceedings;

as also on the other hand, to shew at least in one instance the untruens of that Proposition whereof depends, and wherein lies the whole stress of the grand Objection against you; which (if I be not much deceived) is in substance this, *viz.* That for any Roman-Catholic Priest, holding firmly to all and every the Articles of Faith undoubtably believed, or at least own'd as such amongst all Roman-Catholicks universally, and observing all other duties required of him by the Canons received generally in the National Churches of that Religion, it is impossible to be in all cases or contingencies whatsoever indispensably or unalterably obedient and faithful to a Protestant Prince or Kingdom, or Government, not even in so much as in all meer Civil or Temporal things onely according to the Laws of the Land, especially if the Pope command him to the contrary under pain of Excommunication. Now as I have behaved my self hitherto, I am sure I have manifestly enough proved the untruth of that Proposition, and by consequence (for as much as pertains to me) have really answer'd the grand Objection deducible from it. And so have not a few other *Irish Priests*, even all those who together with me suffered very much for many years in the former Cause of the *Nuncio*, or in this latter of the *Remonstrance*, or in both, and have not as to either condemn'd or contradicted themselves hitherto by any unworthy submission, though at last com-

compell'd to silence, and in other matters forced to desert me, and to submit to their Adversaries. Nor do I at all doubt, but rather am certain there are this day within *England* above Five hundred Native Priests (beside a great many more in *Ireland*, however at present weathering out the storm) so fully resolved for the future in their own persons and cases, likewise to disprove that Proposition, and to satisfy the Objection built thereon, That, if His MAJESTY, and both Houses of PARLIAMENT, may be graciously pleased to try them once with an Act of Grace after an hundred years punishment, and to take off, I say not any other *Incapacity*, but only that of living in their Native Countrey (that when at home they have satisfied the State, they may not be driven abroad to beg or starve, and be there exposed to all the rage and violence of the *Roman Court*) they will by a publick Instrument sign'd under all their hands, declare as amply and clearly, and heartily against all the fore-said new Doctrines and Practises, and all other whatsoever groundless vain pretences of *Rome*, as I have done, or as that Act shall require; and will be ready to renew that Assurance as oft as shall be required, and even to expose their Lives (if need be) in defence of it, notwithstanding any Declarations, Precepts or Censures of the Pope to the contrary.

*Third Appendage, relating to the Sixth Querie:*

F 2

That

That I know, and cannot but mind you of what the *Roman-Catholicks* of these Kingdoms have lost; even since the Kings most happy Restoration, by not being advised by Church-men of honest principles, in point of His Majesties independent Power, and the Subjects indispensable Obedience to Him in all Civil or Temporal things, according to the Laws of the Land. They have lost three fair opportunities, of being not only eased of all their pressures from the penal Statutes, but rendred as happy as they could in reason desire, or even wish, under a Protestant King and Government.

The first opportunity was offered them in *England* in the year 1661, when it was earnestly and strongly moved in their behalf in the House of Lords, to repeal the Sanguinary Laws in the first place, and a Bill was drawn up to that purpose.

The second and third were in *Ireland*; the former in the year 1662, when a discontented Party of the Adventurers and Souldiers there had laid their design for surprizing the King's Castle at *Dublin*; and the latter in the year 1666, when we were in the first War with *Holland*, and near to it with *France*, and the *Irish National Congregation* of the *Roman-Catholic* Clergy, was by occasion of that War suffered to Convene at *DUBLIN*, in order to assure the KING of their Fidelity. How happy the *Roman-Catholicks* in general might have been, if they had taken time by the fore-



forelock in any of those three opportunities, especially in the first, may be easily understood. And how unhappy their neglect or wilfulness hath proved to themselves, I cannot but with grief of heart consider. The rather, because I was my self the only man employd first to the *Roman-Catholick Clergy* both of *England* and *Ireland*, on the foresaid occasions, to prepare them against any obstruction from themselves of the favours intended towards them; and that nothing else was required on the first occasion from those in *England*, but their being ready to take the *Oath of Allegiance* onely, as in the statute 3 *Jacobi*; His Majesty being then inclined to have dispens'd with them for the *Oath of Supremacy*: nor in the second and third occasion was any thing required from those of *Ireland*, more than their Signing the *Loyal Remonstrance* or *Formulary*, which had been Sign'd before in the year 1661, by some of their own Ecclesiastical Brethren, and so considerable a number of their Nobility and Gentry. For my own part, I am morally certain, that if those fair opportunities had not been slighted, or if either the one or the other condition had been embraced, you should not have seen in your dayes any such tryal of men for bearing office, as that you complain of so much now, a renouncing of the Doctrine or Tenet of *Transubstantiation* according to the late Act of the Parliament of *England*. And I am no less certain,

that had you hearkned to the advice of any of those many virtuous learned Church-men amongst you, who have as much true zeal according to knowledge, even for the splendor of *Catholick Religion*, and as much true reverence for, and obedience to His Holiness, as according to Reason or Christianity they can have; and withall are truly well affected and rightly principled as to that faith and obedience which they and you all owe by the Laws of God and man to the Temporal Government, you had neither slighted any of those good opportunities, nor neglected to embrace either of those two most reasonable conditions.

*Fourth Appendage, but relating to all the Queries generally, though somewhat more particularly to the Fifth.* That besides the facilitating all I could, the Repeal of penal Statutes, by overthrowing the grand Objection against it, I had no other extrinsick end hitherto in any of the Controversies wherein I am engaged, nor shall (God willing) have at any time hereafter, save onely that which must have been consequential, nay, that which is very well becoming not only a *Roman-Catholick Priest* and *Votary* of St. Francis's Order, but any Christian of whatever Church or Profession, viz. the breaking down of so much of that middle wall of partition between us; which hath separated first the Orient from the Occident; and then again in the

the Occident it self hath divided from one another so numerous, flourishing, and conspicuous both Nations and Churches, holding them so long involved in a direful Schism, to the great hurt of Christianity, and to the destruction of so many Souls.

This so great and so desirable a blessing of Peace, and reconciliation of one to another in God by the Cross, and by the breaking down the wall of partition, all enmity being slain on both sides between the Churches, i. e. between the Sons of the Church of England on this side, and those of the Roman-Church on the other, as many at least as are subject to His Majesty, I must confess I have these many years regarded as my chief and ultimate end (howsoever unlikely it seem'd) in this world. To this most desirable end all my Studies, Writings, Elucidations, and Books, have been principally directed. At this, my Remonstrances, Professions, Protestations, Renunciations have perpetually aimed. For this I took so much pains, devoured so many labours, underwent so many hazards, and suffered those well nigh innumerable Evils, whereof I see not even yet either period or measure. And finally, this happy end is it that hath made me (as elsewhere in some other of my Writings, so now in this Epistle) declare so plainly and openly against so many embroiling Positions, notwithstanding they be the Doctrines of a very powerful Faction amongst Roman-Catholick Professors, nay, the beloved

(a) Eph.  
2. 14.

(b) Isa.  
57. 19.

(c) Eph.  
2. 14, 17.

(d) Col.  
3. 12.  
Gal. 3. 28.

Maxims of the *Roman Court*, and its *Minion Writers*. Whose soever they be, it's clear enough, that of them is built one entire side at least of that *middle wall of partition* (a), which to the unspeakable reproach, and further unvaluable hurt of the Christian Church in general, hath so often both formerly and lately engaged (yea, and doth at present engage) People, Nations, Principalities, Republicks, Kingdoms, Empires, not only unhappily, but damnably, in mortal Feuds one against another; but which therefore ought and must for the great end of Peace, amongst the Children of God, be *broken down* of every side by *Him who is our Peace*; by Him who not only in former times (as you read in the Prophet, and Apostle, in *Isaiah* (b), and in *Paul* (c), *hath evangelized Peace, Peace the fruit of the lips to them that were far off, and to them that were nigh*; but now also at this present, to the now divided Parties, Preaches the same Peace, to the end that the Sons of Peace on each side co-operating, *He may again make in himself of twain one new man, so making peace, and reconciling both unto God in one body by the Cross, having slain again the enmity in his own flesh*. Oh that we might live to see once that day! That day so fervently, so anxiously beg'd of God by all his Saints! That day so long desired by Princes, expected by Prophets, wished for so passionately by all the Children of God! That day in which there will be *neither Jew* (d), *nor Gentile*,

tile, nor Barbarian, nor Scythian, nor Protestant nor Papiſt (I mean) nor Reſormiſt nor Roman-  
 niſt; nor any other names or ſymbols of Diſ-  
 cord! That day wherein once more *Chriſt* him-  
 ſelf will be *all* (a), and in *all*, both *head* (a) Col.  
 and *body*, and conſequently *there ſhall be one* 1. 18, 24.  
*fold* (b); and *one ſhepherd*! Oh bleſſed day, Eph. 5. 23.  
 and bleſſed eyes that ſhall behold it! And oh! (b) John  
 how willingly, how heartily with all my Soul 10. 16.  
 would I to ſee that moſt happy day, run into  
 the arms, kiſs the hands, embrace the knees, lie  
 down at the feet of thoſe who have bereft me  
 of all things elſe, and ſought my life? How  
 freely, how gladly for that end would I more-  
 over (if they pleaſed) even appear before  
 them as a Criminal, even in the habit of a Pub-  
 lick Penitent, my Head covered with Aſhes, and  
 my Body with Sackcloth; my Eyes running  
 down with Tears, and my Fleſh pined away  
 with Fasting? How laſtly, to ſee that greateſt  
 Blifs in this life, would I proſtrate my ſelf be-  
 fore them on the Earth, even without the door  
 and porch of the Church, and with humbleſt  
 Prayer beg admittance, and not only reconcilia-  
 tion, but pardon, where even (I mean) ac-  
 cording to my own proper judgment there was  
 no need of it, no fault committed by me to re-  
 quire it?

Theſe have been the wiſhes, God knows, and  
 this the conſtant diſpoſition of my Soul theſe  
 many years. And therefore as an univerſal  
 condemnation of the new Doctrines to eter-  
 nal

nal night and silence, hath continually appear'd to me no less than necessary of one side for *breaking down the middle wall of Separation*: so amongst the Christian Churches, that blessed, that heavenly reconciliation, union, coalition in the Spirit of God, and Peace of Christ, which is above all sense, hath alwayes been the very ultimate end in this World, that I have propos'd to all my Labours and Sufferings.

As for the rest, I know that how Divine soever the wishes be, how proper and pure, and holy and excellent soever the Means that we employ for attaining them, yet the Success must be in the hand of the Almighty alone, who (a) *reaching from end to end strongly, and disposing all things sweetly, makes the morning star to arise in his appointed time, and the evening star on the*

(a) Wisd. 8. *sons of the earth, who (b) commands light to shine out of darkness; and who alone with one word of his pleasure, determines the roughest Tempest in the gentlest Calm, Hatred in Love, Schism in Uniry, and the bloodiest War in the most blessed Peace, when (c) he will, and as he will, reconciling all things (whether Terrestrial or Celestial) by the blood of his Cross.*

(b) 2 Cor. 4. 6.

(c) Col. 1. 20.

*Fifth Appendage, relating also to all the Queries.* That notwithstanding any whatsoever excellence of all and every the ends both intrinsic and extrinsic, which I had propos'd to my self in the Controversies, yet I have continually shun'd (as I would a rock or a shelve

in

in a Tempest ) that other late Doctrine (of those Schoolmen of ours who are called *Probablists*) which teacheth the *sanctifying* (forsooth) of *all wicked means by good intentions*. And therefore that, as far as I know my own heart and actions, and the Laws of God or man, I have at no time hitherto been wanting, nor shall hereafter (with the grace of God) be wanting, in any Reverence, Duty, or Obedience, which by Vow or Rule, or Canon or Reason, I do, or may, according to the Faith or Doctrine of the Universal Church, owe either to the most Holy Father the Bishop of *Old Rome*, or to any other Bishops, or to any other Prelates or Superiours in their respective places, whether Secular or Regular: because doing otherwise, I could not but condemn my self of using evil means to attain or drive at lawful ends, and consequently of being as bad an Interpreter of that saying of our Lord in St. *Matthew* (a), *Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit*, as any of the late extrinsick *Probablists* are. Whereunto also is consequent, That I never at any time hitherto intended, nor shall (I hope, through the same grace of God) for the future willingly or wittingly intend, either in my Writings, Actions, or Deligns, any thing against the Divine Authority of the *Catholick Church*, or even against the venerable either Majesty or Primacy, or even Power, Authority, and Jurisdiction of the First of Bishops, or First of Apostolical Sees the *Roman*; I mean not altogether so

(a) Mat.  
6. 22.

so far as a number of Popes speaking in their own cause, or a company of Schoolmen prepos-  
 sessed by them, or frighted, or hired, or misled  
 through corruption and ignorance of the latter  
 times, have asserted the former in their Canons,  
 and the other in their speculative Writings;  
 but as far as the *Catholick Church* in all Ages  
 hath believed or taught, how great soever or  
 whatsoever that Patriarchal or Jurisdictional  
 power be which she believes, or acknowledges  
 to be in the *Roman Archbishop*, either from di-  
 vine Title, or humane onely; nay, which but  
 the *National Churches* hard by us (though  
 composing her but in part) the *Spanish*, and the  
*Sicilian*, the *French* and *German*, the *Venetian*  
 and the *Polish*, notwithstanding they be of strict  
 communion with the Pope, universally or una-  
 nimously believe. For I think it too hard a  
 task for any private man, much more for me,  
 to know better what hath been delivered in all  
 former Ages, or is believed in this present (as an  
 Article or Doctrine of undoubted Faith *divine*)  
 by the Universal Church of Christ on earth,  
 than may be learned from the unanimous con-  
 sent of those very National Churches of *Europe*  
 alone; agreeing together upon any Article as  
 undoubtedly such. Other humane Laws in-  
 deed, or Canons, or Customs they may agree  
 in, that oblige not other *Catholicks* of their  
 communion in other Kingdoms or Nations; but  
 where and as much as they are received, and not  
 abolished



abolished again, or antiquated either by a municipal Law, or National Canon, or even by general Custom, prescribing against the former.

*The Sixth and last Appendix, relating likewise generally to the former Questions.* That as (notwithstanding my Appeal to your judgment of discretion) I never intended to exempt or withdraw my self, i. e. my person from the *authoritative* or *binding* Sentence of Canonical Delegates, if my Adversaries continue their prosecution, and His Holiness may be induced to grant me such Delegates (as He is certainly bound to do, or at least to acquit me, and rescind all the illegal proceedings hitherto of His subordinate Ministers and Officials against me:) so neither do I decline their judgment of my Writings. Nay, on the contrary, my resolution hath alwayes been, and I hope shall evermore be (which I do now the second or third time declare in Print under my own hand or name) to submit with full and perfect resignation every word in my several Books, even to the *Authoritative judgment* not only of the Catholick Church (*the House (a) of the living* (a) 2 Tim. God, and the pillar and foundation of Truth) 3<sup>r</sup> or (which is the same thing) of its lawful Representative an Oecumenical Synod truly such, that highest Tribunal on earth in matters of Divine Faith, and Holy Discipline; nor only

ly of a free Occidental Council of the *Latin* Church alone; but even of any other Judges whatsoever, many or few, or even so few, as two or three, that shall in the interim of such a Council be delegated by His Holiness, or any other that hath a lawful Church-power to require obedience from me in such cases, provided those other Judges Delegate be competent, *i.e.* indifferent, or above all those exceptions which the Canons of the *Catholick Church* allow. To the *Authoritative* sentence even of any such Delegates, I will and do submit both my person and my Writings, in this sence, that if I cannot confirm my own inward opinion, reason, or belief to theirs, yet I will abide whatever Punishment they shall therefore inflict upon me, and patiently undergo it until absolv'd from it, or dispens'd with, by a higher or at least equal power. But to that of such an Oecumenical Synod, or even such an Occidental onely, as before, I shall moreover, God willing (as I do at this very present for all future times most heartily) conform all the most inward dictates of my Soul, for what concerns any matter of pure Christian Faith, and shall thoroughly acquiesce in their determination; whatever may be in the mean time disputed (by others, or even myself) of the absolute Fallibility, as to us, of the very most General Representatives, or most Oecumenical Councils themselves, before their Decrees be at least virtually or tacitely

cisely received by the Represented or Diffusive Church, without publick opposition to them from any considerable part of the said Church. Besides, for what concerns not the *binding* power of publick Tribunals, but the *discerning* of every private Conscience, I shall, and do most readily submit even every word also in my Writings, not only to your Censure, but to that of all such learned men ( of whatsoever Nation or Religion ) as diligently and sincerely seek after Truth.

And God forbid I should be otherwise disposed; or that I who believe and maintain the Pope himself not to be Infallible, not even in His definitions of *Faith* ( if made by him without the concurrence either of the *Catholick Church* diffusive, or of its lawful Representative, a General Council truly such, wherein He is but the First or Chief Bishop onely ) should think my self not Fallible, or not subject to Error. Yet I hope, and am sufficiently assured, that in any material point either of Doctrine or Practice, relating to the publick Controversie in hand, I have not hitherto fallen into Error.

After all this submission, it must not seem strange if I except, as I do plainly in this Cause, both against the *Authoritative* and *discretive* Judgment of all the Roman Ministers,  
Car-

Cardinals, Consistories, Congregations, Courtiers, and all their Clients whatsoever. And yet it is not their Fallibility, but their Partiality, their extreme Blindness or Wilfulness, or both (in their own Cause, and for maintaining their own worldly Interest) and consequently it is their actual Error, yea, and actual prejudgment too of the Cause, without so much as giving any reason, nay, without so much as hearing once the Parties concern'd on the other side, or even calling for them by Summons, or otherwise, at any time before such prejudgment given or made; This, I say, is it that both obliges and warrants me in all reason to except against them as incompetent Judges of me, or my Writings, in that Cause, i. e. to except against their individual persons, but not against their Authority placed in other men of less interested or byass'd judgment.

Nor certainly will this Exception appear strange, or ill-grounded, to such as shall be pleased to turn over in this Book not only to the many divers Letters of *Roman Cardinals*, and *Bruxel Internuncios*'s, written at several times, and upon several occasions, since the year 1661 to *Ireland*, against the same Cause and me, and the rest of the *Remonstrants*; but also to the *Louain Theological Faculty's Censure* (4) against it, i. e. against the *Loyal Irish Remonstrance*, and *Subscribers* of it.

(4) Dated  
at *Louain*  
1662, Dec.  
20.

I pass over wholly in silence, at this time, the Bull of Pope *Alexander VII* (a), (in the former Cause of the *Appeal* made *an.* 1648, to *Innocent X*, by the then Supreme Council of the *Roman-Catholick Confederates* of *Ireland*, from those wicked Censures of *Interdict* and *Excommunication* fulminated that year, and in that Kingdom against them, and all other *Irish* joining with, or obeying them in the Cessation of Arms concluded with the Royal Party of *Protestants*; I say, fulminated therefore against them by the Archbishop and Prince of *Fermo*, *Joannes Baptista Rinuccinus*, Nuncio there from the foresaid *Innocent X*. ) though a very partial inconsiderate Bull, grounded falsely, and given directly against all the more *Loyal Irish Catholicks*, and given so of meer purpose to make them receive absolution *in forma Ecclesie consuetæ*, and consequently to do Publick Pennance for having return'd but onely so nigh their obedience to the late King, of ever blessed memory, as a meer or bare Cessation of Arms, in order to the preservation of His Majesties Interest, when their own could not subsist without it in that Kingdom.

(a) Dated  
at Rome  
1665, Aug.  
27.

*And these being the Six Appendages of so many Questions going before, concerning my own Constancy or Inconstancy in Religion, you are now at liberty to determine as to that matter what you think fit.*

## A Letter to the Catholics

So having by this time enlarged my self, I hope, sufficiently enough for the Information of some, Conviction of others, and Satisfaction of, all ingenuous Lovers of Truth; having discharged my Conscience, and spoken my Mind touching all the Three Motives that induced me to this *Dedictory Preface* to you: it remains that howsoever, or whatsoever you judge of Me, or my Carriage, or my Writings, I nevertheless continue my due regard to your Benefit, and conclude this Discourse (as it almost begun, and for the matter proceeded all along) with re-minding you most affectionately of your own and your Posterities, and your Religions great Concern, both in the Loyal Cause I contend for, and in those happy ends at which I drive.

Therefore in the Apostles words, *Before God and our Lord Jesus Christ, who shall judge the quick, and the dead, at his appearing, and his Kingdom* by all the desires you have of your own, and your Posterities living comfortably in this World, as Free-born Subjects in your Native Countrey, and by all the hopes you have conceiv'd of enjoying that better Countrey with eternal life and rest in the World to come, by all your zeal, not only for the vindicating of your Religion from the scandal of Disloyalty, Perjury, Cruelty, Inhumanity, Tyranny, &c. both in Principles and Practices, but of inviting also (by taking away the grand Rock of scandal) those of other Churches, to save their

their Souls in the communion of yours, or of the *Roman-Catholic* Church, if indeed you believe there is no salvation for them otherwise, and by all your godly wishes of a true understanding, reconciliation, union, peace between all Churches professing the Name of Christ, and more especially between His Majesties Protestant Subjects, and your selves; in fine, by all that is Sacred, and by all that is (according to Reason and Grace) desirable, I *Conjure* you, that your selves mind as you ought that great Concern of your own, and mind it both effectually and speedily, without further delays.

I beseech you as *Christians*, and as *Catholics*, by the onely adorable Name of the *Holy Jesus*, whose Doctrine you should desire to follow above all things, consider, *That his Kingdom was not of this world* (a). That surely he gave neither to St. *Peter* himself, nor to any other of his Eleven or Twelve Apostles separately, nor even to all the same Twelve or Thirteen, with *Peter* and *Paul* collectively taken any other sort of Kingdom, or the Licutenancy of any other Kingdom, than what himself had in the dayes of his abode in flesh, or as he was a mortal man before his Resurrection (b). That the Keyes of Heaven, and the Crowns of earthly Kingdoms import very different things. That as his Father sent him (c), so he sent all the Twelve with equal and with onely Commission to remit, and retain sins, viz. by his Power, and by his Word, and by his

(a) John  
18. 36.

(b) See  
*Ballarvne*  
himself, lib.  
5. de Rom.  
Pontif. c. 4.  
litt. D.

(c) John  
20, 21, 22,  
23.

(a) *Non  
erunt mor-  
talia qui  
regna dat  
caelestia.*

(b) *Mat.*

22, 23.

(c) *Rom.*

13, 1, 5.

(d) *Chry-  
sostom*

*Hom. 23.*

*in Epist.*

*Paul, on*

*this Text,*

*Rom. 13.*

*Omnis ani-*

*ma, &c.*

Sacraments, but not to give or to take away Scepters or Crowns (a) by any means whatsoever. That he commanded what is due to *Caesar*, to be paid to *Caesar*, as well as to God what is due to God (b). That *Paul* the Thirteenth Apostle, and Vessel of Election, in his Epistle to the *Romans* (c), plainly declares, *That subjection to the supereminent secular powers which carry the Sword of Justice, and receive Tributes, is due from every Soul; and that not onely out of fear of their Sword, but for Conscience sake, and for fear of Hell and Damnation; it is due from every Soul among you, even from those who are the most spiritual in profession, even from those who are the most high in Spiritual or Ecclesiastical Function, Priests, Monks, Bishops, Archbishops, nay, were they Apostles, were they Evangelists, were they Prophets, whosoever they were, as Chrysostom spake (d) near Thirteen hundred years since on this very Text of the Apostle; and in effect with Chrysostom, all the Holy Fathers of the Christian Church (before and after him, for a Thousand years from the Apostles time, until Gregory VII. That Exemption from, and much more Dominion over the said Powers, are inconsistent with Subjection to them in the same Temporal matters. That other Divine Right of Dominion either direct or indirect, His present Holiness of Rome cannot justly pretend, than what He derives from Christ by or through St. Peter; nor other Humane Right*



Right to any Kingdom, than what the *free consent* of the Princes, People, and Municipal Laws of the Land does warrant, or hath at least some time warranted. That to the Crowns of *England, Ireland, and Scotland*, as we can see no derivation of *Divine Right* from Christ by *S. Peter* to his Holiness; so neither can we see any colour of *Humane Right* by any such consent, &c. That the late and last evasion of *Bellarmin.* (a), and others, (a) *Bel-* from the Argument grounded on that before-*laymine* mention'd passage of *St. Paul's* command to the *Romans*, and on the conformable practice of the primitive Christians, when being most numerous, and able to defend themselves, they suffered nevertheless patiently under the Sword of persecuting Emperours, is such a wicked device, as makes the *Apostles* meer Temporizers in their Doctrine, and consequently such as calls in question the whole Truth of the Gospel. Which to assert, though onely by the sequel of a *slie* distinction, or unevading evasion, is clearly no less than Blasphemy in Christian Religion. Lastly, That to approve so much as by silence those Principles and Practises, the defence of which drive their Parrons at last to such Blasphemy; yea, not to condemn expressly those Positions and Actions, which declare or infer it to be lawful for Subjects to dethrone, nay, to kill their Princes, and embroe their hands in the blood of those Fellow-subjects that are defending their Princes; and to act so much horrid Cruelty upon the onely account of such

## A Letter to the Catholicks

improbable Rights, Titles, or Pretences of the Pope, and See of *Rome*; or even upon the joint account of introducing, or re-establishing the *Roman-Catholick Religion*, is no other than to approve at least consequentially or tacitely, that which overthrowes all Divine both Law and Testimony, all Religion and right Reason whatsoever. Nay that, it is no other indeed than not only to contradict the whole Doctrine, but even to frustrate the whole design of the Gospel; which either was none at all, or without any question was to convert the World to God by the word of the Cross (a), and lead Souls to Heaven through the strait gate, and narrow way (b). And what are these, but the mortification of our senses, the contempt of riches, pleasures, greatness, honour, dominion, and all the gaieties of this World? The crucifying of our Lusts, whether pride or vain-glory, or whatever else is, or leads into sin? Finally, the practice of all contrary Virtues, especially those of Humility and Charity, and Meekness, and a patient suffering in this life all the Evils that God permits man to inflict?

(a) 1 Cor.  
1. 18.  
(b) Mat.  
2. 14.

Persuade your selves hence; That the wrath of man works not the righteousness of God; That the wisdom which is from above, is gentle and peaceable, as well as pure; and That 'tis a more glorious thing to gain one Soul to Christ by the soft and still voice of the Gospel, than to destroy a multitude, because they will not come in to the Fold, before the chief Shepherd leads them.

Think

Think besides, that if the Church from Particular grew Universal (or Catholick) by Persecution, and that the Blood of Martyrs was the Seed of the Church, we should remember from whence we were hewen, and tremble by contrary methods to be the Instruments of bringing Religion to that pass, that there shall scarce be found Faith upon earth (\*).

See moreover with your own eyes, the fatal Catastrophe of all those Roman-Catholicks who in these very Nations have pursued such contrary methods at any time since 1537. Behold so many Thousand Heads crush'd in pieces under the Divine Vengeance, as broken Masses advanced on the Promontory of Rocks, to give notice of the deplorable Events they have found even in this World; whose example nevertheless, but too many of your present Teachers advise you to follow, when they dissuade you from condemning, or disowning the same contrary methods, the very same unchristian wayes. Yea particularly, behold on the most eminent place of the Promontory, those Apostolical Ministers and Legats of the Holy See in Ireland, Nicholas (a) Sanders, an English man, wandering alone in the Mountains of Kerry, and starving there to death under a Tree.

Nuncio to Ireland, but with a Consecrated Banner, and some Italian and Spanish Troops to invade that Kingdom, as they did, but were defeated by the Lord Grey.

(\*) See.  
18. 8.

(a) He was, anno 1579, by Gregory XIII, sent

(b) Alias *Owen Mac Egan* (a), of *Irish* Birth and *Race*, giving up his last breath even yet in a much more unepiscopal, unclerkly, unseemly manner.

of *Tyr-Oen*) made Bishop of *Ross*; was great with the King of *Spain*; was *Vicarius Apostolicus* in *Ireland*, under *Clement VIII*; had power from His Holiness to dispose of all the Ecclesiastical Livings of *Munster*; but as Captain, leading a Troop of an Hundred Horse against the *Loyalists*, with his Sword drawn in one hand, and his Breviary and Beads in the other, he was Slain, and his Troop Routed, anno 1602.

(b) This And *John Baptist Rinuccini* (b), the late good Italian Archbishop and Prince of *Fermo*, after he had first by his wicked *Excommunication* and *Interdict*, divided the *Roman-Catholic Irish Confederates*, then by his bloody *Declaration* engaged them all in a Civil War one against another, and thereby at last ruin'd both sides for ever, surviving onely for a little time the Funeral Rites of that unfortunate Countrey of his Nunciature, to see himself in utter disgrace (by himself, and his Dean *Dionysius Masfaring*) at last in the year 1648, May 27. issued out his *Excommunication*, &c. July 13 following, he summoned a *National Synod* to appear at *Galway*. After which, the *Supreme Council* declaring on the 28, that such a *National Synod* could not be, he issued out his *Bloody Declaration*; which, together with the effects

of it, put all *Ireland* in confusion, and obliged the *Loyal Party* there to drive him out of the Countrey; which he left *Febr. 23.* the same year 1643. What happened in the mean while at home in his own Diocess, and especially in his Episcopal See of *Fermo*, you may read in the *Moderate Intelligencer*. Where, in the Letters from *Rome* of *July 12.* and *July 17.* of that year, I find, That lately before, there had been an Insurrection of that people of *Fermo* against their Governour Seignior *Visconti*, whom they slew, and made themselves their own Masters. They endeavoured to excuse this to the Pope their chief Lord, under whom the Bishop is Prince of that City. But the Pope, not satisfied with their excuse, sent Seignior *Imperiale*, His Apostolick Commissary, with an Army of Horse and Foot, to chastise them. He sent a Company of *Corseans* before; whom they received into the City, and then fell upon them, and made them Prisoners. Other Towns in that Countrey of *Marca dell' Ancona*, Rebelled by their example, and the secret encouragement they had received from the *Spaniards* of *Naples*. By the Letters of *Aug. 3.* S. N. it appears, that they sent again to the Pope; but then He would not hear them. The mean while *Imperiale* (I know not how) became Master of the City, i. e. *Fermo*. By the Letters of *Aug. 15.* S. N. 'tis said, he had then filled the Prisons with the Inhabitants of that City. By those of *Sept. 1.* S. N. 'tis said, that yet they were in Arms about the Countrey, and that he sent against them some 400 *Corseans*, whom they beat back, after they had slain divers of them. I had almost overseen the Letters of *Aug. 8.* S. N. which say 'twas on the 19th of *July*, S. V. that *Imperiale* came to *Fermo*, and drove out the People, with their Magistrate. This was (as you see above) while the foresaid Nuncio *Rinuccini*, their Archbishop and Prince, was in the heat of his business in *Ireland*. The last that I find of them of *Fermo*, is in the Letters from *Rome* of *Novemb. 16.* 1648. S. N. where 'tis said, that *Imperiale*, in prosecution of the Murders of the late Governour *Visconti*, had caused the Seignior *Marco Paccharone*, one of the principal Gentlemen of that Town, to be Beheaded, seven Artificers to be Hanged, and some others that were less guilty, to be Whipt, and Banisht to *Civita Vecchia*; that is (as I understand it) to be sent to the Gallies. It is said also, that he condemned to the Gallies many Gentlemen who had absented themselves, being also condemned to Death for continu-

ance,

ance, or executed in *Effigie*, their Houses razed, and their Goods confiscated.

I leave it to the Reader to determine, Whether it be unlike, That when the said Nuncio came to Rome, the said account he found there of his own City, might be no less an ingredient of the sorrow that soon after broke his heart (perhaps more) than the ill success of his business in Ireland? Though I be wishful for my own part much persuaded, that his frowning reception by the Pope (*Innocent X.*) in these words onely, *Temerarie te gessisti*; and his downfall from all his former hopes of the Cardinalitial Eminence, wrought more upon him, than either the Ruine of Ireland by him, or the Fate of *Fermo* in his absence. But that such in short, and no other was his reception by *Innocent*, my Author is the Reverend Father John Roe, Provincial of the *Excalcat Carmelites* of Ireland, and Procurator for the Supreme Council of that Kingdom, to the said *Innocent*, in the Cause of the Appeal from this Nuncio *Rinucciani*; who (I mean the said Father Roe) in the year 1651, after his return from Rome, meeting me at *Limerick* in Ireland, and giving me there a full account of his Negotiation, amongst other things, assured me of that particular of the said Nuncio's sad reception, and no less sad dispatch immediately to his Diocesis; which disgrace, together with his other afflictions, he did not long survive.

And after all consider, That seeing Catholic Religion (maugre all the new shifting distinctions or evasions of vain men) teacheth most certainly and conscientiously even indispensable obedience in all Temporal things as due by the Laws of God to all Supreme Temporal Princes, whether Orthodox or Heterodox; and seeing our Gracious King (though of a different profession from us) hath vouchsafed to acknowledge, That he sees no inconsistency between the Faith of *Roman-Catholicks* in general, and the Allegiance of good Subjects:

jects: it highly behoves us all at present to slight no opportunity, omit no endeavours, lose no time for confirming of His Majesty in this favourable belief; and so to assure His Parliament of our stedfast and inflexible Loyalty, that in passing of Laws for the future, there may be no occasion to consider us, or any of us, as men whose Faith is Faction, and whose Religion is Rebellion.

May these Considerations (*my Lords, Fathers, and Gentlemen*) May all whatever else I have said in this Letter, and all I have omitted therein, but remitted to the Book at large, may what more or better your own Reason or Tutelary Angels shall suggest, persuade you at last upon the reading hereof, to end immediately, and no less happily, the tedious Consultation since Queen *Mary's* Reign, about the measures of your *Allegiance*, and *Formulary*, of professing it to a Protestant Prince! May that (a) *Infant of an hundred years old* (as the Prophet *Isaiah* speaks) be no more, but dye; (a) *Ira.* 65. 20.  
and that *Sinner of an hundred years old*, be accursed, to the end you may live and be blessed; and not only you, but all tongues and people, crying after *Zorobabel* in *Esdas* (b), *Magna est veritas & vincit*; *Benedictus Deus veritatis*! (b) *Eldr.* 3. 40, 45.  
May you therefore now without further deliberation, or procrastination, resolve unanimously on such a Loyal Address to His Majesty, and both Houses of Parliament, as shall convince all Protestants

## A Letter to the Catholics

Protestants whatsoever, that you have at last ingenuously and fairly bid an eternal adieu to all those new Positions and Practises, \* which not disown'd, might any way continue their jealousy of you! May you therein most humbly offer, that you will at the choice of the Parliament, either take the Oath of *Allegiance*, Enacted 3 *Jacobi*, or Sign the *Loyal Formulary* (alias, the *Irish Remonstrance* of 1661) with due additional amendments whereinssoever it is defective or short, or frame a new and more ample one than either (even such an one as shall meet with no kind of Exception, or Objection in the controverted point) and that you will chearfully take it, and Sign it! May you thereby convince all the World, that if you must suffer still, you are notwithstanding resolved (by the Grace of God) for the future to suffer onely on account of the undoubted, the innocent, the sacred mysteries of *Catholic Religion*, but never in any case or contingency for either the nocent or doubtful, or peculiar Opinions, Intrigues, Designs of any uncatholick Faction! May you even in your own life here enjoy the benefit, and at your death the comfort of it, in order to a better life above, by seeing first the penal Laws repeal'd, and then immediately the great work of Reconciliation, Union and Peace, between the Churches advancing on apace, yea, throughly finished upon this very Foundation, this very Corner-stone, which you shall have so laid, as becomes



comes Christians! And may the present, and all future Ages, and all your own Posterity in particular, bleſs you therefore in this World, and in the other, the *Angels of Peace* (a) meet you as the *Children* (b) of God by ſpecial right, and lead you into the eternal joys of your Lord (c).

(a) Iſa.  
33. 7.  
(b) Luc.  
2. 14.  
(c) Mat.  
5. 9, 25, 21.

Theſe are the wiſhes for you of him, that to make you ſo happy, could moreover with the *Apoſtle* (d) with himſelf were accuſed from *Chriſt*; and with *Moſes*, pray to be blotted out of the Book (e).

(d) Rom.  
9. 3.  
(e) Exod.  
32. 32.

*My Lords, Fathers, and Gentlemen,*

London, Octob. 28.  
1673.

*Your moſt humble, and moſt devoted Servant in Chriſt,*

Peter Walſh.

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